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Chronicle

Czechoslovakia—Pope Benedict XV had declared that the privileges granted by the Concordat to the Emperor of Austria were personal and were not inherited by the

The Right of Nomination to Church Dignities Governments of the succeeding States. But in consequence of Austrian laws still valid in Czechoslovakia the Supreme Administrative Court of the Republic decided on January 10, that the right of nomination to ecclesiastical dignities, formerly exercised by the Emperor, had been granted to the Emperor as the representative of the supreme power in the State and therefore its exercise was an act of Government supreme power and accordingly had devolved on the Government of the Republic. The chief reasons urged by the Government and accepted by the Supreme Court were that the Austrian law of May 7, 1874, speaks about a "nomination by the Sovereign of the country" (*Landesfürstliche Ernennung*); that the nominations were countersigned by the Minister of Worship; that no privilege is mentioned in the juridical sources, though precisely the right of nomination was also enacted in the State law of May, 1874. Evidently the decision of the Supreme Court takes for its basis the opinion that the answer to the question, whether

the right of nomination has devolved from the Emperor on the Government of the Republic, has to be sought in the State law, not in Canon Law. The decision has been occasioned by the complaints of the Archbishop of Olomouc and of the Bishop of Brno against certain utterances of the Government, by which it asserted its right of nomination to canonries on future occasions.

This contention about the right of nomination has been, in many cases, the chief cause of complaint 14 in the Memorandum of the Czechoslovakian Episcopate presented to the Government and reprinted in AMERICA of January 6, 1923. "Parishes and canonries" the complaint states, "remain for years without incumbents and thus suffer notable damage." When the Bishop eventually appoints an incumbent, it sometimes happens that the Government refuses to grant its *exequatur* and withholds the administration of temporalities, as in the case of the Apostolic Administrator of Trnava. When questioned in Parliament about this latter affair, Dr. Benes, the Foreign Minister, deprecated a discussion of the matter in Parliament, because, he said, we are negotiating with the Vatican and hope to arrive at a solution acceptable to both sides concerned. It becomes more and more clear that a Concordat between the Republic and the Holy See is also very much in the interest of the political Government. When the Budget for 1923 was discussed, a German Socialist Senator moved the suppression of the Czechoslovakian Legation to the Vatican. Dr. Benes answered:

We established the Legation to the Vatican in the interest of our country. If we have obligations towards the Vatican and towards the Catholic Church, we have also rights whose importance far surpasses the expense caused by our diplomatic representation with the Pope.

Still another difficulty in regard to nomination to parishes occurs at times. In a number of towns the municipal council has the advowson and nominates the parish priest. At present many a town council has an anti-Catholic majority and elects a priest that has not the required priestly qualities, whom therefore the Bishop cannot confirm, or confirms very much against his inclination. Lately an apostate priest of the Czechoslovakian Sect was elected by the town council of Louny to the Catholic parish of the town! Of course such a nomination is null and void even from the standpoint of the State law; but a delay in the appointment of a qualified parish priest can be foreseen.

Egypt.—Owing to attacks on Europeans, says the *Manchester Guardian Weekly*, the application of martial law is being made more severe. Its latest phase is the

Sudan and Sovereignty

infliction of a fine on an entire district in Cairo as a result of an outbreak against foreigners. King Fuad was obliged to seek a new Government to take the place of the Ministry of Nessim Pasha, who resigned over the question of the Sudan. "The Sudan," says the *Guardian*, "is a problem on which, most of all, the Egyptian Nationalists have an opportunity of displaying a wise reasonableness." The *Lancashire* journal goes on to say that whatever degree of nationality Egyptians may claim for their own country, the Sudan stands on quite a different footing. "It is indeed of vital importance to England, but that Egypt is in a position to benefit by it is due to England; by herself Egypt was unable to govern, to hold or to reconquer the Sudan, and she is not therefore on safe ground in seeking to convert the present *condominium* into sole sovereignty." The difficulty, however, of finding a stable Egyptian Ministry goes deeper than the question of the Sudan. It is the old question, concludes the *Guardian*, whether any Ministry can be really representative of Egyptian feeling unless it has the support, and this would imply the release from his present captivity in Malta, of Zaghlul Pasha.

Commenting upon the latest events in Egypt, the Cairo correspondent of the *Guardian* puts the case clearly and forcibly when he says that the dual control of Egypt has got to be faced. On the one hand, the reality of the Declaration of Independence, February, 1922, must be confirmed, "while on the other hand, it is impossible to lose sight of the position of England in the Egypt of the future." This again must depend entirely on the agreement to be reached on the reserved points, namely, the Sudan, the Suez Canal, the protection of foreign interests and the army of occupation. The correspondent significantly adds: "An absolutely independent and sovereign State of Egypt is not yet to be." The correspondent further says that since the British Government has already proclaimed the independence of Egypt and abolished the Protectorate without any guarantees on the above mentioned reserved points, which fundamentally affect British interests, the only hold which Great Britain has over Egypt is martial law. It is a pity, he adds, that Great Britain should be found at this moment with this weapon in its hands "because there are the gravest possible doubts as to the legality of the control of a friendly country like Egypt by martial law." The Residency, however, he adds, is unwilling to remove the most visible and potent evidence of the British share in the dual evidence of Egypt, "unless things are at least in a fair way of progress towards a definite understanding between the two countries." While in Egypt there is unrest, Englishmen at home are anxious to see the problem solved because of their own domestic difficulties.

England.—Premier Bonar Law's Government received three successive shocks in recent bye-elections, by the return of Laborites to Parliament in place of former Conservative members. The first blow sustained was in the defeat at East Willesden, by a Laborite, of Lieutenant

Government Beaten in Bye Elections

Colonel, the Honorable George F. Stanley, Under Secretary of the Home Department. It was followed, in the Mitcham district, by the defeat of Sir Arthur Griffith-Boscawen, Minister of Health, by J. Chuter Ede, the Labor candidate. Another member of the Bonar Law Government, John Walter Hillis, Financial Secretary of the Treasury, was defeated in the Edge Hill district of Liverpool. The polling here gave Mr. J. H. Hayes, Labor, 10,300, and the Conservative candidate, Mr. Hillis, 9,250. Edge Hill was a Conservative stronghold, and apparently nobody doubted that Mr. Hillis would be returned, while the Labor candidate is said not to have had the least expectation of victory.

While there were many determining factors in the result, the question of housing was the main cause of the triple defeat of the Government. During the war an act was passed restricting rents. The time has now come to "decontrol," but there has been much anxiety among the middle classes as to the moment and the method of doing this. It is well nigh impossible, in the attempt to carry out the plan, to avoid hardship to individuals. One way to reduce this hardship to a minimum would be to form plans some time in advance and to make public announcements concerning them. This the Government failed to do. Besides this, the ambiguity and uncertainty of the Ministry's program greatly confused the public and caused no little dissatisfaction. In the case of Sir Arthur Griffith-Boscawen's defeat, an important subsidiary cause was the dissatisfaction of a considerable faction of the Conservative electorate with the Government's reparation policy. The Minister of Health had to run not only against the Labor and Conservative candidates, but also against J. T. Catterall, an Independent Conservative. Catterall attacked Boscawen, not only on rent decontrol, but also because Great Britain was holding aloof from France in the occupation of the Ruhr. Labor's strength and prestige were greatly increased by the result of the elections.

Germany.—The most important recent news is the offer Germany is said to have been prepared to make early last January, guaranteeing thirty billion gold marks, or approximately \$7,500,000,000, as reparations for the Allies and as the final sum within her capacity. This

Germany's Alleged Offer

amount was to be exclusive of the payments already made in cash, in wares, or in confiscated lands and properties. Such is the information given, "from unofficial but thoroughly reliable sources," in the cable copyrighted by the Star Company. The sum was to have been raised by three international loans, the first being twenty billion gold

marks which were to be immediately paid into the reparations accounts, the other two being five billion loans, each floated after an interval of five years. To make this possible three conditions were demanded:

1. That Germany be granted economic freedom to trade throughout the world on a basis of equality with other nations.
2. That there be a gradual reduction in the forces of occupation in the Rhineland to decrease the enormous expense of occupation.
3. Complete withdrawal of the occupational forces from Düsseldorf, Duisberg and Ruhrort.

Germany would thus have paid a sum six and one-half times that laid on France in 1870, since we must add to the thirty billions offered, the two billions and a fraction of gold marks already paid in cash, according to the German official statement. These offers were to have been submitted verbally by the former Secretary of State, Karl Bergmann, to Premier Poincaré, according to the official dispatch sent to the various Allied Governments by the German Foreign Minister, dated December 31, 1922. The dispatch states that the German Government "in closest cooperation with competent representatives of Germany's economic interests, has carefully examined all existing possibilities for a final settlement of reparations questions." It was therefore prepared to submit its "guaranteed" plans. The dispatch concluded:

At the same time, we request that a representative of the German Government be given an opportunity for submitting our plans at the forthcoming conference at Paris, and verbally elucidate the same. Dr. Bergmann will be in Paris from January 2 on.

Ambassador Mayer, then still at Paris, reported back that he had been unable to see Premier Poincaré at his office, but that he had carried out the instructions of the German Foreign Office. Premier Poincaré's alleged assertion that Bergmann had no proposals drawn up in written form does not conflict with the above statement, since Bergmann's orders were to elucidate the plans "verbally." In the Reichstag Chancellor Cuno contented himself with saying:

I assumed office determined as an honest merchant through frank negotiations to fix the sum of our obligations at a tolerance figure. Our far-reaching proposals were not even examined at Paris, and the reason was that the occupation of the Ruhr was already decided upon. Agreement failed because, although we were willing to negotiate, France was not.

It was not now Germany's business to make offers, he concluded, as long as the occupation of the Ruhr made all estimates of her possibilities to pay impossible. But, he affirmed, Germany would agree to no settlement severing illegally occupied territory from Germany, or which failed to restore to freedom "Germans wrongly punished."

Holland.—In several of the smaller European countries which had been and still are predominantly Protestant Catholicism is today advancing steadily. In Holland

The Catholic University of Holland the latest statistics give to Catholics a population of 2,444,592 as against 3,406,892 Protestants. In ten years the latter have fallen from fifty-eight to less than fifty-five per cent of the total population. Considerable notice has

also been accorded of late to the fact that Catholics are now to have their own Catholic University in Holland, which is to be located at Nijmegen. Our correspondent writes that the preparations for this undertaking date back to July 31, 1905, when the Institute of St. Radboud, named after one of the Bishops of Utrecht, was established. From that time on the founding of a Catholic university was under deliberation and practical measures were taken to secure the necessary funds. During the last months of the preceding year more than 2,000,000 florins were collected and the permission was given to begin the work. The new Dutch legislation regarding higher education allows a university to be established with three faculties. Since the departments of science and medicine would call for enormous outlays, the three departments chosen for the opening of the Catholic University are theology, literature, which also embraces philosophy, and law. The doctorates to be granted will be equal to those given by the State schools. Nijmegen, the city chosen for the site of the Catholic University of Holland, has pledged itself to grant an annual subsidy of 100,000 florins and to donate a large tract of land, sufficient for present and future buildings. This promise must still be approved by the proper provincial authorities, but no difficulties are apprehended on that score. The first courses will probably begin next October. The faculty of theology comprises a more advanced course than that given in the seminaries, the faculty of law lays special stress on the philosophy of law and canon law, while finally the third faculty will embrace modern languages and literature as well as an ampler course of philosophy than the State universities afford. Annual collections will be taken up in the parishes for the support of this undertaking.

Hungary.—The refugees expelled by the Rumanians from the territory lying between the boundaries originally fixed by the Trianon Treaty and the Transylvanian slopes

Memorandum of Hungarian Refugees have prepared a memorandum, a copy of which has just been sent to us. The land in question extends along the valley of the rivers Szamos and Körös, as far as the Maros line. The number of persons expelled from this territory exceeds 60,000, while from the purely Magyar towns of Szatmárnémeti, Nagyvarad and Arad alone 13,340 Magyars have been forced to emigrate during the past twenty-six months of Rumanian rule. The demand of the Hungarians is that the boundary lines be rectified according to Millerand's letter in relation to the Trianon Treaty, or else that a plebiscite be held. Besides geographical and cultural reasons the following considerations are proposed.

1. This territory, in conformity with the immutable laws of nature, belongs to the Hungarian lowland right up to the ridges of the Transylvanian mountains.
2. The Magyars are in the absolute majority in this territory. According to the census of 1910 the population numbers 835,000 of whom 470,000 are Mag-

yar, 40,000 German, 35,000 of other nationality and only 290,000 Rumanian. The latter dwell in the Transylvanian heights, far from the towns and centres of civilization. 3. The greater part of the 290,000 Rumanians in the territory cited by the 1910 census are Greek-Catholic or Greek-Orthodox Hungarians devoted to the Rumanian rite, who suffer as much under the Balkan government of Rumania as do the pure race Hungarians themselves. 4. This territory has never before belonged to Transylvania.

The counties of Ugocsa, Szilagy, Szatmar, Bihar, Arad and Csanad, lying within this territory, were founded 1,000 years ago by St. Stephen. The present boundary, moreover cuts in two certain valleys which, as the result of centuries of labor and technical skill, have hitherto been protected from inundation, but are now hopelessly laid open to the destructive fury of the floods which will reach also into the Hungarian territory beyond the border. Saddest of all must doubtless be the religious persecution to which the Rumanian Government is barbarously subjecting the enslaved peoples of foreign nationality. After calling attention to the great cultural loss that must follow from subjection to the less civilized Rumanians the refugee patriots continue:

We request that the natural frontier may be recognized with regard to this territory, and that nearly one million inhabitants thereof may be restored to their proper Hungarian motherland, since otherwise peace is impossible. This crime against nature, and the pain it has inflicted on the hearts and souls of the oppressed population, stand as an obstacle in the way of all peaceful development, and cries to heaven for justice. The arbitrary determination of the frontier has aroused us persecuted Hungarians to the sacred duty of resistance, and in this we are supported by the people of mutilated Hungary.

Near East.—It was officially announced in London, March 6, that the Turkish National Assembly at Angora had rejected the draft treaty drawn up at Lausanne, as incompatible with the Turkish National Pact. An important majority of the Assembly, however, authorized

Angora Rejects Treaty

the Government to continue its efforts for peace under the following conditions: The Mosul question being of vital importance must be settled within a provisional period; the financial, economic and administrative questions must be settled in accordance with the complete independence of the nation, and the occupied territories must be evacuated rapidly after the signing of peace.

The French Foreign Office was advised that Lord Curzon, British Foreign Secretary and head of the British delegation at Lausanne, was willing to resume negotiations with the Turks for the purpose of amending the rejected peace treaty. On leaving Lausanne, after Ismet Pasha, head of the Turkish delegation, refused to sign the draft, the British Foreign Secretary let it be understood that the draft was the final word of the Allies. The French delegates, however, seemed willing to listen to further pour-parlers. On March 8, it became known that the French and the Italians were ready to renew conversations with the envoys from Angora. With the English now co-operating, it does not seem impossible that some agreement between the Allies and the Turks may at last be reached. It is expected that in the very near future, the Turks may send the Allies a request for the formal reopening of the

Lausanne conference. Notes have already been exchanged between them, a helpful sign. But it is not likely that the negotiations will be resumed on the same scale as before. The Allies are expected to ask the Turks to submit their new demands in writing, which will be considered by Lord Curzon and Premier Poincaré in London and Paris, the negotiations at Lausanne being carried on by lesser officials. At the present date, it is not clear what the Turks are actually demanding by the clauses relating to economic, administrative and financial independence. Angora is to send a formal note specifying its meaning.

The Ruhr.—Complications are steadily increasing. The Americans as well as the English, Dutch and Swiss exporters complain of the losses the occupation is bringing them by hindering exportation.

International Complications.

Press Views

American exporters have seriously complained to Washington, but no policy has so far been announced by our Government in this regard. Italians too are daily being affected more disastrously and the press is becoming more outspoken in its complaints. Not merely have the German reparations ceased, but the impoverishment of Germany is closing one of Italy's principal markets. The question is even asked whether France cannot be made legally responsible for the German reparations which can no longer be paid. "France," say the papers according to a summary in the *New York Times*, "is depriving Germany of her last chance to fulfil her pledges and France is depriving herself of corresponding advantages." The British complaint was directed against the French customs barrier and also against the latest seizures of territory by which action the French and Belgian troops completely surrounded the British bridgehead. It is thought, however, that the British protest to France insisting that the Rhineland High Commission has no jurisdiction over territory on the right bank of the Rhine, will be met by conciliatory measures. But French statesmen have no intention of changing their general policy, and Belgium, in an official pronouncement, firmly defends the Franco-Belgian occupation against the protests of the German Government that the occupying forces have violated not only the Versailles Treaty but also the Hague and Rhineland conventions. The latest study of press utterances by the *Living Age* discloses the various views that are still entertained by the leading papers of Europe, for and against the occupation. Thus while an article in the Prague *Tagblatt* denies that the French are "so blind as to wish to destroy their creditor," and the British *New Witness* sees merely a broker put into a defaulter's house, the Madrid *Sol* holds that French statesmen believe it necessary to sacrifice the existence of Germany to guarantee that of France. The writer then digresses into a general reflection upon "the nationalist infatuation that makes us consider our own country a supreme end in itself, and all other countries mere instruments to serve that end."

The Teaching Office of the Church

WILFRID PARSONS, S.J.

The second of a series of articles on the evidences of Christianity

IS every man free before God to think in matters of religion whatever he pleases? Has God given man no Revelation which he must accept under penalty of displeasing Him? Are then all men sure of pleasing God if they rely on their own reason only in matters of religion, accept what each one finds reasonable, and let it go at that? Or is there some way now existing in the world by which man can be infallibly sure what God has revealed to man? It is the answers to these questions that divide Catholics from those who are not Catholics. For the latter either reject all religious authority whatsoever, or accept the Bible alone as authority and then only when it is interpreted according to their own individual judgment. Catholics, on the other hand, say there is a different authority, a living teaching body. This is the Church, and it is absolutely guaranteed always to teach to mankind the Revelation made by God in the Person of Jesus Christ. The Catholic then who wants to give a reasonable explanation of his belief, say in the Divinity of Christ, or any sincere seeker after religious truth, is at once faced with a previous question: Is it a fact, or is it not, that God at some time has embodied His Revelation in the infallible teaching of a social religious body called a Church? And if He has done so, does that Church still exist, where is it, what are its credentials? Since it is a question of pure historical fact, the answers to these questions must be had by the usual method of ascertaining historical facts. We shall look for trustworthy contemporary documents that deal with the facts. These documents we have; they are called the Gospels and that they are authentic and historical has been shown in a former article. Starting from that point we can go on in security to examine their content.

In these historical documents there is narrated one fact that overshadows and yet contains all the rest. There lived in the first thirty-three years of the Christian era a Person named Christ who claimed to have been sent from God with a direct commission from Him. He was to give mankind a new expression of God's will concerning a new way of worshiping and serving Him. Moreover He presented this new religion as a social religion; in fact He founded a new society with a certain definite end. He gave it a constitution in accordance with that end, promised it His unfailing assistance, and declared that all men must belong to it under penalty of displeasing God. These questions then we must answer: Did Christ come from God with an authentic message from Him, founding a new religion? Did this

religion, besides its internal aspect, also have an external one, a visible social organization? And if so, did He give this social body the power Divinely guaranteed of preserving the Revelation, unsullied and intact, and of teaching it without error? If all these queries are answered in the affirmative, then there is a way of being secure in religious truth, we have at hand the one thing supremely desired by all good minds, certainty in religion on the very highest authority.

There is nothing inherently shocking about receiving our religion on authority. After all is man to choose the way in which he is to worship and serve God, or is He who is to be served to choose that way? And if God is to choose the way, how shall we know it unless He tells us? And if He tells us, is there anything degrading to man in submitting to that authority, even if it be communicated to us through some man? In this whole matter it is not a question of what we think would be better, but of what God actually did. Only those who are trying to get away altogether from God's supreme dominion over them, will try to escape that conclusion.

Taking up our documents then, what do we find? We find that Jesus appears among men with a mission, that He announces this mission to be the promulgation of the true religion to take the place of that which had preceded, the Old Law. We find Him saying this on almost every page of the Gospels. But how do we know that what He said was true? Is there anything to show that His mission and message really were from God? There are many things to show it. There is first of all Jesus' own character, by the consent of all a perfect character, absolutely innocent of any trace of wrongdoing, supremely good in its blend of wisdom, generosity, self-denial, heroism, love of God and of man. Such a Person does not deceive, we can trust Him if there is such a thing as trust; He tells the truth if there is such a thing as truth-telling. In fact He is so good that His goodness can only be the result of a direct intervention of God's wisdom and power. Jesus is Himself a moral and intellectual miracle. And the miracles He performed with the express purpose of proving that His mission and message were from God, do they prove it? Yes. Jesus says in effect: "Father, if I tell the truth, give them a sign that I do so. For if You give that sign, that will be saying that You too affirm that I am from You, and let this sign be the sudden restoration of this man's withered arm." God gives the sign; He restores the arm, that is, He creates new living tissue in an eye's twinkling.

What then? God, in directly showing His Hand when called on to do so in order to prove something, is giving the sign, and affirming the truth He is asked to affirm, or He is lying. And God cannot lie. The supreme sign from miracles is of course the "sign of Jonas," to which Christ especially appealed in proof of His mission, His resurrection. Christ certainly died; His manner of burial was enough to smother Him to death if the scourge, and the nails, and the spear through the heart did not kill Him. He as certainly came to life again. The best proof of that, among the many others, is in the attitude of those who were most concerned that it be true, His own disciples. They obstinately refused to believe it, and so provoked complete peremptory proofs of the reality of the Body before them. A specter produced by collective hallucination does not eat solid fish and bread, as Jesus did. Christ by this and His other miracles proved the Divine origin of His mission and the truth of His message by the best of all proofs, the witness of God Himself. We know for sure that in founding a new religion, Christ did it by God's will.

Was that new religion to take any outward form? Or was it to be merely internal, left to each one's choice to practise as he thinks best? Christ certainly intended it to take a social form. Read the Parables, especially those where the Kingdom of God is described. The Kingdom of God is of course His Church. Now this Kingdom is like a netful of fishes, a vineyard, a banquet, a group of ten virgins, a field of wheat, a tree full of birds. He seems to have exhausted the images by which the collective, visible character of the Church could be described. Moreover He gathered men and women together around Himself. He gave them a common bond of Divine faith and human brotherhood. He established a ruling authority to guide them to the common end. He who does this, founds a society, and a visible one. For what common end did He found it? The end of this society is first, the "way of salvation," to save men's souls. Christ wanted this society to preserve and distribute to men the merits He won for them in order to bring them to heaven after death. But He had another aim, namely the "way of truth," for men were to be brought to the way of salvation precisely through faith in His teaching. Did he make sure that all men would always enjoy this teaching pure and incorrupt? If He was so wise and so good, surely He would do that; and as a matter of fact we find that He did it. He called to Him the first little group that made up His society, His Apostles, and to these charter members He solemnly confided the duty of teaching all nations. "Going therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teach them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the end of the world." (Matt. XXVIII, 19-20). "I am with you" is a Hebrew ex-

pression that in more than ninety places of Old and New Testament means only one thing: a Divine promise of such enduring presence and assistance that those to whom it is given will have an infallible success in the office to which they are appointed. And what is that office? That of teaching His Revelation. And success in that office is nothing else than to teach truly "all things whatsoever I have commanded you," so that all men may observe them. Nobody can say that the Apostles will have had success in this office of teacher unless they keep Christ's Revelation incorrupt, so that all generations to come may hear that Revelation as it came from Him. They will have success if they bring God's message to all men as Christ gave it to them. The Divine presence forever promised is the Church's warrant that she cannot err in proposing Christ's doctrine. For her to fail in this is for God to fail, for Christ promises in God's name that He will be ever with her as teacher, to make sure that in teaching she cannot fail. He cannot fail in this; then neither can she.

Again He said: "Go ye to all the world, preach the Gospel to all creation. He that believes and is baptized, he shall be saved. He that believes not, shall be damned" (Mk. XVI, 15-16). Is it credible that He who said this did not also make sure that the belief would be true? Men are bound to believe; they are damned if they do not. But if they believe what is false, they are going astray. Christ, if He is good, cannot have laid on men such a cruel dilemma, unless at the same time men are guaranteed that in believing this teaching body, they are sure to believe what is true; in other words, that the teaching body is sure to teach His Revelation as He gave it. Men therefore will never have to grope in the mists of doubt and error to find how God wants them to serve and worship Him. There will always be a city seated on a mountain which all men can see, to which they can come, in which they can find to the end of time unchanged and incorrupt the Revelation once delivered unto man.

"To the end of time." For Christ did not intend His own generation only to enjoy such security. While man is man he will crave certainty in religion, and it would be a severe indictment of Christ's wisdom if He did not make sure that all men would have it. And He did make sure. "I am with you all days to the end of the world." "The gates of Hell shall not prevail against my Church." Doubt, disbelief, loss of faith are the gates of Hell; they shall never prevail. He is with not only those who stood before Him that day in Galilee, but with others too who were in His mind's eye to the end of all time. These others are the successors of the men before Him in the office He is giving them. "I am with you," He said, and added, "to the end of the world." Now the precise men who are before Him are not going to live forever; therefore He is talking not to them as mere individuals but to them in their corporate capacity, as a living body. He makes His promise to them and to their

successors. His Church then will always exist. It exists today. Where is it? The Gospels tell us. It is that visible society which is one in faith and obedience; which can show an unbroken line of succession back to the Apostles, which has its mission from them and hence from Christ; which transcends national boundaries and exists everywhere. Only that Church can be Christ's Church which is one in faith, for Christ's will is that the members of His Church be those that take their doctrines from an authentic teaching body. Such doctrines will be one and the same in all times and places. His Church is one in obedience, those who are outside that obedience are outside of Christ's obedience, for Christ founded only one ruling body, that of the Apostles. It must be a Church that shows its mission unbrokenly from the Apostles, because whatever is outside that line has its power from man and not from God. It must transcend national boundaries, for such was Christ's command: "Make disciples of all nations." There is but one Church that answers this description, the Catholic Church. She is the city seated on the mountain, which all men can see. In her they will find God's will concerning the way He wishes them to believe, to worship and to serve Him.

The First Man of Austria

DANIEL BASSET, S.J.

A CRITICAL hour in the vicissitudes of the Austrian Republic summoned to the chancellor's post on the thirty-first day of last May, a Catholic priest and prelate of the papal household, Mgr. Ignatius Seipel. A strong man in international statesmanship was needed to succeed Herr Schober, the former chancellor, and to head the new coalition of the Christian-Social and the Pan-German parties, yet Mgr. Seipel, during the short time he has been in office, has proved to be the man for whom Austria waited so long. His is a versatile mind equally at home in several widely separated spheres of knowledge. A professor of moral theology, a recognized writer, an orator of repute, a keen and able debater, a deputy of the Austrian Parliament, an ardent social worker, the leader of the Christian-Social party which represents Catholic interests in Austria, this humble priest well deserves the highest position in the land recently thrust upon him by his grateful countrymen.

Born in 1876, in Vienna, the sister city of Paris and the fascinating crossroads where East meets West in Europe, Ignatius Seipel comes of a race of men who for generations battled against the Turkish invaders with the spirit of Godfrey Bouillon and held the eastern outpost of civilization against repeated onslaughts. Young Seipel also chose a militant career, and, in 1900, we find him a student of theology at the University of Vienna. He spent the first few years of his priestly labor in his native city.

In 1909 he was called to Salzburg to occupy the chair of moral theology in the theological faculty of Austria's most unique and picturesque city. Here he taught nine years, devoting every spare moment to the study of social, economic and educational questions. During this time he came into frequent contact with Heinrich Lammasch, the eminent Austrian jurist. So deeply impressed was Lammasch by the young priest that, when he was entreated to form the last royal ministry by the late Emperor Charles, he appointed Seipel Minister of Social Welfare. Seipel labored heroically with his colleagues to save the tottering State, but it was doomed.

After the collapse of the dual monarchy his services were retained as Vice-President of the Social Welfare Commission. But he viewed with dismay the sight of the young republic writhing in the grasp of the Socialists, or, as they are called in Austria, the Social-Democrats. He saw one way only to save Austria, to reorganize the scattered forces of the Christian-Social party by transforming its monarchist sentiment into loyalty and enthusiasm for the new republic. He realized that the ancient days were gone never to return. So he threw himself ardently into the task of political emancipation. The new party was laid on solid foundations so as to safeguard the political, social and religious rights of Catholics who comprise more than ninety per cent of the total population. Step by step Mgr. Seipel advanced in this work of transformation until he stood at the head of his party.

This achievement was not followed by a period of relaxation. On the contrary, he devoted himself night and day to strengthening and enlarging the new Christian-Social party. Assisted by Dr. Fried, another able priest and social worker, he organized many of the great Catholic associations of the young republic. Seconded by Dr. Funder, the fearless Catholic editor of the Vienna *Reichspost*, he was the life and soul of the big political campaigns waged in behalf of social and economic reform.

Early in the political struggle, he was elected from the first district of Vienna, a Christian-Social deputy to the Austrian Parliament. Here he found a school in practical politics. He saw the workings of petty intrigue and faction, the throng of selfish office seekers, the bargainings, the incessant wrangling between the dominant party and the opposition. He soon distinguished himself as an orator. His keen and well-trained intellect, his ripe judgment, his calm and uniform courtesy in debate, won the admiration of his colleagues and the respect and esteem of many of his Socialist adversaries. In matters of principle he was as firm as steel and yet he had a way of disregarding unessential points over which smaller men stumble or meet failure. He showed himself generous and skilful in compromise without being an opportunist or sacrificing a single principle of Christian social reform.

Mgr. Seipel distinguished himself not only by his principles but also by the strong and well-organized forces he brought into being. In the awful chaos following

the war, the Socialists found the opportunity they had so long been seeking. With the help of the most notorious Red leaders expelled from Hungary and Czechoslovakia, they overwhelmed the bewildered forces of the old Christian-Social party and took possession of the Vienna Rathaus and the Vienna Parliament. The Socialist leaders were mostly speakers and journalists. Money poured into Vienna from beyond the border. Newspapers and periodicals were either purchased or started anew under Socialist auspices. Austrians were cut to the quick at the spectacle of their fair capital transformed into an active center of Red propaganda. Such was the hatred of the Social-Democrats for the middle and former upper classes, such their destructive economic measures, that they roused the national spirit and convinced all beyond their own ranks that their continuance in power meant the ruin of Austria.

Then came the momentous general election of October, 1920, when the Pan-Germans secured twenty-one, the Social-Democrats sixty-six and the Christian-Social party eighty-three seats in the lower house of the Vienna Parliament. By a great victory the party representing Catholic interests had broken the power of the Socialists. Much work yet remained for Mgr. Seipel. The balance of power was in the hands of the Pan-Germans. For over a year they wavered between the parties on the right and on the left.

Finally, on May 24, 1922, the crisis came when Parliament withdrew its support from the Government. Chancellor Schober, "the strong man of Vienna," resigned and the Austrian Government was without a head. It was an exceedingly critical hour. The Austrian crown was sinking from day to day. The Government presses were working excessively printing banknotes to satisfy the clamoring army of State employes and other creditors. The crown sank still further. Strikes and demonstrations of the unemployed were of almost daily occurrence. Prices were everywhere rising and there was much distress among the people. The highest post in the land was vacant and there were no aspirants. Dark clouds tinged with the red of Bolshevism overcast the future. Who could succeed where "the strong man of Vienna" failed?

At a mass-meeting of the Christian-Social party Mgr. Seipel unfolded his plan of Austrian reconstruction. Briefly and forcefully he explained these five cardinal points: a substantial loan from the Allied Powers, a national bank of issue independent of the government, thorough fiscal reform based on a budget keeping expenditures within the national income, reduction of the excessive number of State employes and a reform commission with full power to carry out simultaneously all the necessary reforms. This plan was received by his enthusiastic followers with loud applause. All eyes were fixed on the speaker. "We want Seipel," "Seipel must succeed Schober," rose from a thousand throats. Even

the Pan-Germans were won over by these decisive measures.

A momentous decision confronted the Austrian priest. For years he has been in poor health, and, were he to accept the burdens of this post, undoubtedly it would shorten his life. Besides, as chancellor, no longer would he be able to lead the Christian-Social party. He would be engaged in a fresh struggle with the Social-Democrats, who would bitterly oppose him at every turn. He, a priest, would be exposed to all the scurrility and foul revilings of the Socialist press. He might have had the chancellorship any time during the past few months when Austrian finance was in a less precarious condition. He needed only to stretch out his hand and Herr Schober would have resigned. But now Austria was on the verge of collapse. As in a vision he saw the last terrifying days of the monarchy. Emperor Charles, his former sovereign, was pleading with Lammasch to save the tottering State. The great jurist consented, and, battling against overwhelmingly destructive forces, he, the Emperor and the Empire went down together in the awful aftermath of the war. And now, four years later, in a still darker and more terrible hour, he was being called upon to save the republic, brought to the very brink of ruin by the Treaty of Saint Germain. Finally he consented. The permission of his ecclesiastical superiors was given. Joy reigned throughout the ranks of his party.

A meeting was arranged between the Pan-German and Christian-Social leaders at which a definite and complete accord was drawn up. On May 31, Austria's first coalition ministry was formed with Mgr. Seipel at its head. Three portfolios went to the Pan-Germans, the Departments of Justice, the Interior and Public Works. The Christian-Social party obtained the Departments of Finance, Transportation and Social Welfare. Chancellor Seipel, regarding the Catholic schools of Austria as the apple of his eye, reserved to himself the appointment of the minister of education.

The Vienna Parliament was crowded to the galleries to witness the inauguration of the new ministry. After taking the oath of office, the new Chancellor addressed to the assembly these solemn words:

I feel certain that, even in these trying times, many another man is better qualified than myself for the task to which I put my hand to-day. But since it is God who has given it to me, in Him I place my trust, begging that He will grant me, in union with my colleagues, to be at least of some slight service to my country.

Outside of Tyrol and Catholic circles in Vienna, a cloud of despondency settled upon the business and industrial world. The Socialists alone were jubilant because they saw only bankruptcy and chaos ahead for the new coalition. In the capital, the common chatter about the Ring, the Graben or the Stephansplatz, was as follows:

"Can you guess why we have a priest for chancellor now?"

"I give it up."

"Austria has always been a Catholic country, and now that she is about to die, she must have a priest to administer the last Sacraments."

Dr. Funder's *Reichspost* was almost alone with its note of optimism.

A month after Dr. Seipel took office, the Austrian and Bavarian press began to praise the rare administrative ability of the new Chancellor. Foreign papers also began to recognize his talent. *La Nouvelle Press Libre*, anything but friendly to things Catholic, thus wrote: "We salute in Mgr. Seipel, an able and prudent priest . . . a diplomat well qualified to head a coalition." The *Etudes* also said of him:

Before all else he is a priest. . . . The room where he dwells is a cell, two steps only from a chapel where Jesus Christ dwells in the Blessed Sacrament. Here he conceives and elaborates his plans of government.

In appearance Dr. Seipel is upright and rather tall,

with a face still young, a man apparently about forty-five years of age, with soft yet piercing eyes half hidden behind round spectacles.

During the short time he has been in office, the chancellor has accomplished more for Austria than any other statesman since the fall of the monarchy. He has achieved the impossible. He has banished despair from the minds of the people and enkindled in their hearts, new and fresh hopes for the future. What is more, other European statesmen, knowing what he has achieved, are now confident of the survival of Austria. A Catholic priest is a strange figure to sit at the same table at Geneva with Earl Balfour, Léon Bourgeois and Dr. Benes, but stranger things than this have happened in Europe since the catastrophe of 1914. How he accomplished so much in so short a time and in spite of tremendous difficulties, will be told in subsequent articles.

Safeguarding Emigrant and Immigrant

FLOYD KEELER

TO have so eminent an authority as Mr. Eugene Weare confirm the contentions of my article in *AMERICA* of January 20, on the problem of our immigrants, is to my mind, no small commendation. His further assurance that "Mr. Keeler might have gone a step farther" and have outlined something of the well-laid plans whereby the emigrant is placed in Protestant hands so that, as an immigrant, he may fall into the same hands, has encouraged me to believe that some further suggestions regarding our care for these people, might be useful.

In the article to which I have referred, I made no particular mention of what might be properly called proselyting agencies in Europe, because I was therein dealing with the efforts of the Protestant Episcopal Church, and, be it said to the credit of that Church, it does not maintain "missions" in Europe for the express purpose of drawing away Catholics from their Faith, as do some other denominations of American Protestants. While it is true, as I said, that "any sort of breach with Rome on the part of a body of persons is an immediate signal for their activities," yet, unless there is some such breach, real or threatened, they do, decently enough, leave Catholics alone, and rejoice, as a rule, when they see them earnestly and devoutly practising their religion. Episcopal activities in Europe are for the most part confined to the work of the so called "American churches," congregations of Americans settled more or less permanently in European cities who desire its ministrations; and to the work of its temporary investigators who go to the lands whence our immigration comes, there spending time enough to learn, and return "supplied with a first-hand knowledge of the

background of our American neighbors of many races."

But many others are not so careful to confine themselves to such work. They boldly go to the centers of Catholicism and set up all sorts of agencies from soup-kitchens to universities for the deliberate purpose of freeing these benighted Catholics from the thralldom of Rome, and in some instances they do it with considerable success. The relation between what they had and what they get may be that of frying-pan to fire, but like the fish in the fable, they do not see it until it is too late, and as Mr. Weare has pointed out, much of that large bulk of our population which "admits of no religious affiliation of any kind," is "the first or second generation removed from Catholic immigrants from Europe who were shamefully neglected by their fellow-Catholics who preceded them to this land." Even if his estimate of the number of those lost to the Faith in the past fifty years be too high, the loss is appalling. The value Almighty God places on one soul may well make us fear and quake for ourselves as we think of it.

That we have done little, and that much of that little has been done in such a way that it keeps these newer Americans away from normal Catholic life is unfortunately true. I have before me as I write a letter from an aged priest whose zeal prompted him to write "propped up in bed" to show how his heart has yearned over the foreign element within his parish boundaries, but which he has been unable to touch because its membership is split into fifteen national groups, leaving his own to be known as the "Irish parish" and making the field instead of a prosperous, growing and predominantly Catholic section of the city, a moribund and well nigh hopeless one, with leakages in sixteen directions instead

of one. Yet, inadequate as this policy has been, as wrong as it is on general principles and as contrary as it is to the normal method of upbuilding the Church in any given country, yet it is better than nothing at all. And while it is true that a priest like my friend would have remedied it, had he had a chance, only too many of his brethren have been very glad to get rid of the "foreigner" and have bothered their consciences little as to where he went.

The effort must be made and made in something like an adequate way not only to give these people the chance to make for themselves a church home (and, be it remembered, nearly all of the "national" parishes have been built by the people themselves *because* no real effort was made to put them or to keep them in touch with the real American Catholic life around them), but we must also prevent our immigrants who are coming to us nowadays from being shunted off into Protestant and atheistic camps, with never a chance to assert their Catholicism, or to pass it on to their children. How shall it be done?

There are two main lines of action. Taking them from our American viewpoint, which is in reverse order chronologically, these are, placing the immigrant in touch with normal Catholic life in the community to which he goes, and secondly, preparing him to enter that life before he leaves the homeland. Under the first head the method which Archbishop Hayes has recently inaugurated with regard to the Portuguese in his diocese is ideal. According to the N. C. W. C. News Service he has appointed the Rev. Jose Silva Cacella to the care of his fellow countrymen in New York.

There are about 2,000 Portuguese residents in New York, all of whom are nominally Catholic. Some of them are practising Catholics, while others are careless in the practise of their religion. It is not Father Cacella's intention to start a separate and distinct parish for the Portuguese, but to try to have them attend the church of the parish in which they live. Through frequent meetings and lectures, the interest of the people from Portugal will be advanced and their spiritual and material condition improved.

Such work should be feasible for nearly all races and in many places, but where fewness of numbers or lack of suitably equipped priests to give their full time to it makes it impossible, then a plan which I advocated some years ago might be tried. Writing in the *Missionary* for November, 1919, I said:

Nationals settled in small numbers within the larger parish group could be cared for by a catechist speaking their own language, and at the same time their Americanization would be accomplished by their contact with an American priest better than by grouping them into separate congregations to be visited only occasionally by a priest of their own nationality and remaining cut off from the American Catholic life around them in the interim.

Now in one or the other of these ways, and they are not after all, mutually exclusive, all foreigners who are of the Latin rite could be cared for and made into Catholic Americans. Provision for those of other rites must be along somewhat different lines, and involves so many

things that it cannot be adequately treated in this paper.

The other part of the plan, however, provides for those of all rites and of any nationality, or linguistic group. We must do something which will safeguard the faith of the emigrant, so that, as an immigrant, he will be able to retain it. It calls for more than mere parish or diocesan action, and the utmost zeal and the most untiring energy on the part of individual Bishop or missionary priest will not entirely cover the ground. It is a work for concerted national action on the part of the Church in America. It would mean the organization of a real Catholic Emigration and Immigration Bureau with representatives both in Europe and the United States, who know this end of the journey particularly well; and who could see that the immigrant was not sent to the wrong place, or misled into accepting "something just as good" from some wily proselyter. It would mean that its representatives both in Europe and America should be Americans, preferably native born, though many of them might well be of the second generation of those racial stocks which are becoming more numerous among our newcomers. Americans should be chosen for several reasons, first, because an intimate knowledge of American conditions is necessary, in order to prevent misfit immigration and misfit association at this end, and secondly because, as Mr. Weare has put it, the emigrant "knows nothing whatever of anything Catholic from America. He never sees any Catholic from this country, and all that he hears about us is strange and not at all helpful." Only American born Catholics, and for the most part American born priests would be able to supply this. And, parenthetically again, let me urge that not all such should be of the Latin rite.

Few of us realize how important a part the Eastern rites are playing in the economy of things at present, or the need for safeguarding the faith of those who follow them. Their dangers are in a measure peculiarly their own, but they hold a very sinister menace not only for them but for us all. Thirdly, only an American born, and one specially trained, can scent out the lairs of the American destroyers of the emigrants' faith, and can expose them. This last service I conceive to be one of the most important fields for such a Bureau. To find a "man from home" on the job; one who knows the whole story from both angles; one who is in no wise taken in by their plausibility; one to whom the simple minded would-be-emigrant could go to know the value of offers made him; one to whom the native priest would turn for consultation regarding the true inwardness of some plan, got up to deceive any unfamiliar with the whole condition; and moreover, one who would not only be interested in emigration or immigration, but who would be a wise counselor to those who elected to stay at home, and who had his whole soul aflame with the desire to make American Catholics understand and sympathize with these people in their own surroundings, and to win assistance for those who are struggling under the hard conditions of

life as they live it; one in short, who would be an expert at interpreting the Catholicism of one nation to that of the other is the great need at present.

The above could be greatly elaborated, but enough has been said to show its usefulness and its imperative need. Is it too much to expect that something of the kind will be done? Must our present haphazard way go on, losing souls to God, while we remain asleep? I think not. I still believe our people will respond. We have, indeed, in the past half-century "lost the very finest kind of opportunity." What about the next half century? This plan I have advocated will do it. We appeal for leadership.

A Criticism and an Answer

EUGENE WEARE

Special Correspondent for AMERICA

IT is not an unpleasant task, at times, to serve as a special correspondent for AMERICA. There appears to be a very fine spirit of friendliness between the readers of AMERICA and those who venture into its columns. The experience of the present writer would indicate that a large number of the readers are keen and alert and, most important of all, genuinely interested in the various phases of Catholic life and activity in both Europe and the United States. One receives much information from AMERICA's readers which is helpful and of a constructive nature. Occasionally, of course, the letter writer disagrees with the correspondent. This is as it should be. Not infrequently the correspondent holds a viewpoint to which honest exception may and should be taken. On the other hand the correspondent, because he is the correspondent, oftentimes is in a position which affords a fuller view of the essential details of a given situation, though the readers who take to letter writing are inclined occasionally to overlook this. The result is that, on occasions, the correspondent is scored for his "unfairness," his "dishonesty" or his "exaggeration." This is especially true when the correspondent's article is copied either by other Catholic periodicals or foreign-language newspapers.

A lady who sends ten dollars for the blind nuns at Warsaw demands that the "real truth be told in AMERICA about the Irish situation." A gentleman born in Bohemia charges the correspondent with being a "Jesuit in disguise" and opposed to the Prague Government "because the Czechs are wise to the scheming and plotting of the Jesuits who make possible such organizations as the Ku Klux Klan." Another gentleman, presumably a priest, charges that the present writer because of his published observations concerning conditions in Hungary, is "playing the old Jesuit game of boosting up the rule of the Hapsburgs," all to the end "that the Jesuits may be reinstated in the saddle." A number of letter-writers have been kind enough to enquire as to the amount of "graft" paid by the Germans, the Austrians or the

Hungarians for "all that fine propaganda stuff" which appeared in AMERICA, identified with this writer's name.

With a view to economy in time, labor and space it may be set forth here that this writer is not a Jesuit, disguised or otherwise. He never was a Jesuit and, unless fate plays him a tragic hand, he will not be eligible even for consideration as a candidate for admission into that admirable company of men. He has no responsibility for the Jesuits, knows nothing whatever of "Jesuit internationalism"—whatever that may mean—and has learned after long experience and investigation that all this talk about "Jesuit intrigue," "Jesuitical chicanery," and "Jesuit dishonesty" is but the mere twaddle of prejudiced folk. Those who desire to protest against what they believe to be "Jesuit dishonesty" ought to address themselves to a Jesuit or, better still, to the Ordinary of the diocese in which the alleged dishonesty occurred. It is the business of this ecclesiastical official to investigate such protests and to act accordingly. It is certainly not the concern of an overworked newspaper man with a houseful of babies to feed, clothe and keep warm.

"Be that as it may," as Mr. Dooley was wont to say, here is an extract from a letter in which no mention is made of the Jesuits. Its writer is a Washington lady, "a government employe for more than twenty years," who has taken me to task somewhat sharply for some things I said recently about our Capital City, Catholic education, the Towner-Sterling bill and a few other things. Here are the high-spots in her letter:

I never hear anything about the dangers to Catholic schools except from Catholic papers. . . . It is ridiculous to suggest that government employes engage themselves in trying to influence legislation. . . . If you aim to stimulate interest in Catholic education in order to put over the various drives for money, can it not be done in a more intelligent fashion? . . . Taken as a whole the teachers in our public schools are far better qualified than are the Catholic teachers.

It is hardly to be expected that non-Catholic papers or even the great non-sectarian papers, so called, would give any space to the dangers, from a Catholic standpoint, to our Catholic schools. It is said not to be within the scope of such papers to deal with strictly Catholic subjects. It is because of this that we have our Catholic papers whose duty it is to point out these dangers and to warn against them. In all such matters our Catholic editors have the advantage of their brothers of the secular press. Our Catholic editors, as a body, are cultured gentlemen, trained in sound philosophy, well-grounded in their ethics and outspokenly courageous in their insistence upon their rights and the rights of their Catholic readers. Their presence among us in these days of journalism run to riot is a Godsend and the lady who sends me the protest quoted above pays them a well deserved compliment. May they live forever!

It is not "ridiculous to suggest that government employes engage themselves in trying to influence legislation." On the contrary, that very thing is being done

every day in the year, in Washington and elsewhere, in public and private and by every conceivable method. At the very instant this is written there are hundreds of persons in the employ of the national Government actively engaged in endeavoring to influence legislation pending in the national Congress. This is being done privately and it is being done publicly. The most recent of the more flagrant cases which have come to my attention is a statement issued by one John S. De Forest, who is an employe of the Department of Agriculture. Some few weeks ago the newspapers and news-gathering agencies in Washington received a "canned" statement from this particular government employe in which education is termed "the nation's bulwark" and the passage of the Towner-Sterling bill urged as a necessary step in development. This statement was published in full in the *Washington Post*, issue of February 4.

It is all very illuminating and it is to be hoped that the Washington lady who took me to task has read it. If she has it ought to have removed some of the doubts she has as to the soundness of the charges she makes. This paragraph seems to fit her case quite admirably:

To insure the future of the country and to cut down the woful percentage of illiteracy, Mr. De Forest holds that the passage of the [Towner-Sterling] bill is imperative. This bill has the hearty support of virtually every State superintendent of education as well as numerous civic, fraternal and church organizations. Yet [according to the statement], in spite of its impelling importance from a national standpoint and the *widespread publicity given the measure it is amazing to learn how little the vast majority know of its real purpose* [Italics inserted] and of the potential influence it is sure to exert on future generations in the development of American citizenship.

It may be remarked here that this very thought has probably inspired the editors of our Catholic papers to undertake a discussion of the bill. Their purpose is to correct the condition of which the Department of Agriculture employe complains. They realize that, despite the "widespread publicity given the measure" by government employes like Mr. De Forest and others, "it is amazing to learn how little the vast majority know of its real purpose." Our Catholic editors seek to enlighten their readers as to the true purpose of the bill "and of the potential influence," for harm or mischief, "it is sure to exert on future generations." A little more reading of Catholic papers and a little less of the Mutt-and-Jeff-confessions-of-a-dope-fiend variety might result in our people getting to know something of the pernicious legislation which is being foisted upon them.

This writer has little knowledge of the various drives for money in the interest of Catholic education. He has never engaged in any effort, as such, to stimulate interest in Catholic education for the purpose of gathering in money. He is not adverse to doing so but he is very, very pessimistic in such matters.

If it is true that "taken as a whole the teachers in our public schools are far better qualified than are the Cath-

olic teachers" the country is in a sorry way. This is presuming, of course, that by "Catholic teachers" is meant teachers in Catholic schools. This is what Mr. De Forest, the employe of the Department of Agriculture, has to say on this point in his statement issued to influence pending legislation:

Almost half the public school teachers in this country have no professional training whatever. Almost one-third have not even a high school education. Over 30,000 [teachers in the public schools] have not gone further than the eighth grade. . . . There are about 700,000 public school teachers in this country, one-seventh of whom are less than twenty years of age.

During the recent "National Education Week" the American Legion declared:

The average intelligence of the people of the United States is only that of a child in the sixth grade. . . . Of the 20,000,000 school children in this country, only 2,000,000, one-tenth, are taught by instructors with sufficient training, 1,000,000 are taught by instructors of seven or eight years' training, 7,000,000 are taught by boys and girls and 10,000,000 by teachers without any special training whatever.

To compare these teachers with the nuns who teach in our Catholic schools is to say the least clumsy. The teachers in our public schools are not "far better qualified than are the teachers in our Catholic school," the Washington apologist to the contrary notwithstanding.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department.

The Late Rev. James J. Fox, S.T.D.

To the Editor of AMERICA:

The sudden death of Rev. James J. Fox, S.T.D., professor of ethics and jurisprudence at the Catholic University, occurred on the evening of February 25. It is not too much to state that his loss will be distinctly felt, particularly in the Catholic educational circles of this country. Born in Ireland sixty-five years ago, he was graduated from the Royal University of Ireland in 1888 before coming to America. Subsequently he became professor of philosophy in St. Thomas' College, Washington, D. C., and professor of ethics in the Catholic University, after receiving the doctorate of theology at the latter institution. He contributed to many periodicals, published a scholarly and well-received work, "Religion and Morality," and wrote a very succinct analysis of "Natural Law" for the "Catholic Encyclopedia."

Endowed with a keen intellect and a kindly sense of humor, his lectures were always eagerly received. Doctor Fox's method of illustrating an abstruse thought was admirable. He was always unostentatious, helpful, and considerate: making countless friends by the charm of his very manner. His memory will always be held high in loving esteem by legions of friends and former pupils.

Washington.

LEWIS C. CASSIDY.

Washington, a Nest of Schemers

To the Editor of AMERICA:

Mr. Weare's reply under the heading, "Washington, a Nest of Schemers," in the issue of AMERICA for February 24, to my question concerning his article on how to treat Congressmen, is very interesting. We are pleased to know that Mr. Weare helped elect a Congressman who is about all that could be expected of one of the species. That, by the way, is the kind we elect here in Indiana.

It is also gratifying to know that Mr. Weare is following his

own advice: that is, whenever it may be needed. But just for future references, in event the occasion may arise, or in event a little additional pressure may be needed to help others who do not have such nice Congressmen as Mr. Weare and ourselves, I would like to venture a further question. I would like a little further enlightenment on the subject. Mr. Weare's advice leaves us in a little doubt about applying his treatment according to directions. You see, we who vote under the last Amendment could hardly be expected to go about kicking either gates or shins, as he advises. At "razzing," we might do a little better, perhaps, some of us, though really we would not like to use even that method, save in the last extremity. Mr. Weare must remember that we are the daughters and sisters and wives and other such relatives of nice Catholic men! They might not approve if we followed the above-mentioned advice offered by your accommodating correspondent, Mr. Weare.

Now, as to those "conferences." It seems we did hear something about one certain all-night "conference" several years ago. But then Mr. Weare could hardly expect us to attend any of these conferences, nor go about early in the morning borrowing breakfast money from any of the gentlemen still present at the end of these sessions.

We are quite willing to admit that Mr. Weare knows exactly what he is talking about on the subject of Congressmen, but that is hardly the point in question. All I asked was: Is Mr. Weare "setting us an example by following his own advice" on "how to treat 'em?" He says he is, and he tells us how he is doing it, and we believe him. But, as I have just tried to point out, Mr. Weare's advice is such that we of the feminine persuasion can hardly be expected to follow it even in this, our own advanced modern day.

However, if Mr. Weare will just set forth a few specific points of whatever matters at Washington need our attention as Catholic women in the interests of our Church, our country and our families, and then will tell us along what lines he would have us "speak to our Congressmen as strongly as we know how," (and some of us do know how to speak that way), maybe we can follow his advice in a truly effective manner. You see, in Indiana, we have no awe of those who go to Washington. We "grow 'em" native here, not only of the Congressional variety but even a President or two, and innumerable vice-presidents, and all sorts of cabinet officers (one of whom was even promoted to head of the Motion Picture Industry). Then there is the splendid Governor to Alaska from Indiana, to say nothing of a nice assortment of other kinds of representatives to foreign lands with which we have supplied our country.

So, if Mr. Weare will just give us some advice that we can follow in a nice Catholic-ladylike manner, we who now vote under the last Amendment, will fearlessly follow it! We are quite willing to have the way pointed out by those who have the proper information.

Indianapolis.

MYRTLE CONGER.

Helping Austria to Help Herself

To the Editor of AMERICA:

Long before official America came to the aid of Austria and the Hoover administration introduced food parcels and kitchens for underfed children, private committees set to work to relieve this starving country, and now that food parcels have ceased to be distributed and the kitchens have been closed, certain of those committees continue their work in a modified way even at the present day.

In the autumn of 1919 some philanthropic people of Chicago organized a committee, calling themselves the "American Committee for Vienna Relief," and poured a stream of foodstuffs and money into this city. The distribution was entrusted to people, known in America, such as Frau Marianne Hainisch, the

former president of the International Women's League and the mother of the President of the republic; the Professors Eiselsberg and Lorenz, Frau Hofrätin Lecher and Herr von Rosthorn, former Minister to China. The Hoover propaganda somewhat impaired the activity of the private committees, and by the time it ended, the charitable resources of the United States were nearly exhausted, and what was left naturally went to Russia, stricken with terrible drought and consequent famine at this period.

It was then that some of the Vienna committees bethought themselves of a new method of helping the middle classes, who suffered most from depreciation of the currency. The women of the middle classes, who are without exception skilled in needlework, in which they display much taste and creative genius, formed societies for the purpose of selling the articles they contrived to make during the hours free from household duties. These societies, however, dependent as they were on native and foreign dealers and lacking connections abroad, were only successful in obtaining a minimum remuneration for their work. In order to avoid the middlemen and to enable these women to receive the full profit of their work, one of the ladies of the Vienna committee prevailed upon the ladies of the Chicago committee to arrange sales and remit the proceeds which were distributed on a novel plan which I shall here attempt to set forth briefly.

All the articles are valued at the time of shipment on the basis of actual cost of production (materials, number of working hours, remuneration per hour, etc.), and every worker receives a return of the proceeds exactly in proportion to the original value. This plan has proved entirely satisfactory to the people working here and saves the American committee much trouble. During the last two years not only needlework, but graphic plates, etchings, woodcuts, etc., were sent to America and were similarly dealt with. The committees at both ends do their share of work gratuitously in bringing into direct contact producer and buyer, and this arrangement has been tested for three consecutive years with very good success. The main obstacles to an extension of the system are the high tariff walls of the United States and the red tape regulations which hamper every transaction here. Governments seem to have been made for the purpose of obstructing free intercourse between nations. The goods in question are of a kind which do not compete with any American product, and they are probably made better and cheaper in Vienna than anywhere else, so that an extension of their sale would clearly be to the advantage of both Austria and the United States.

Pure charity, though necessary at times, has proved to some extent humiliating. People willing to work are helped more by stimulating and remunerating their work. In order to increase the sale of Austrian works of art and industry in America, it would be necessary to create other centers besides Chicago. If a few charitable people in New York, Philadelphia, Washington and other cities of the United States as well as in Canada, would form committees and undertake the sale on the lines indicated above they would find on this side an organization in working order and ready to cooperate with them. Needless to say, such a cooperation, besides attaining its immediate end in assisting the sorely tried middle classes of Austria and introducing artistic goods of all kinds at moderate prices into America, would go a long way toward removing prejudices disseminated during the war and healing the moral wounds left by that unholy conflict among members of civilized society. The present writer, Miss Maria Pokorny, Ungargasse 3./31, Wien III, Austria, is prepared to furnish full particulars and to help to bring together parties interested in this scheme on both sides of the water.

Vienna.

MARIA POKORNY.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MARCH 17, 1923

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Publicity for Professors of Morality

THE differences of opinion between New York's superintendent of the Anti-Saloon League and New York's district attorney, daily become more marked and more involved. Since the district attorney began to investigate without, however, much help from the superintendent who six months ago was begging to be investigated, half a dozen clerical convocations have issued certificates of the superintendent's courage, prudence and spotless innocence. The district attorney has retorted with an argument that is both *ad rem* and *ad hominem*. He is not interested, he asserts, in showing that Mr. Anderson is guilty of any violation of law, but if these adoring clergymen can prove Mr. Anderson's innocence, he will be glad to present them to the Grand Jury. Up to the present moment this invitation has not been accepted. Even the leader of all the protestants prefers to plead for Mr. Anderson from the fastnesses of his New Jersey home, rather than to testify to what he claims to know, before the Grand Jury.

Yet it is becoming apparent that the chief interest in this controversy does not center either in the superintendent or in the district attorney. It is wholly improbable that Mr. Anderson, despite his desertion by the Rockefellers, will take the public into his confidence. It is also wholly improbable that the district attorney will discover anything which the Anti-Saloon League is unwilling to disclose. The question of real interest, then, is whether a society may be permitted to solicit funds from the public, use these funds for the oiling of political machinery, and then inform the public authorities that it is none of the State's business where the money comes from, or how it is disbursed. Usually, the books of societies organized for charitable and religious purposes are

open to the inspection of the State authorities. The managers of these societies have nothing to hide, and, as a rule, they are anxious that the public should know how the money contributed by the public is being used. In their view, publicity is a valuable asset. The Anti-Saloon League probably has its reasons for differing from these generally accepted practises.

Politics, money, and subtle appeals to religious prejudice, make a dangerous mixture. A society which uses funds, collected not only from the general public, but from unknown sources, to fee Protestant preachers and political campaign speakers, and to pay for the publication of political pamphlets distributed chiefly among Protestant churches, is not entitled to object when the State asks that it either show itself to be non-political, or observe the laws which apply to political organizations. Undoubtedly Mr. Anderson is legally justified in contending that if anything is to be proved, it must be proved by the district attorney. Until he is shown to be guilty, he must be presumed, as his clerical associates claim, to be innocent. But Mr. Anderson's present position is not such as to reassure the large group of American citizens whose suspicions of the Anti-Saloon League have been aroused, nor is it one which the public may rightly demand from a public professor of morality.

Publishing the Banns

IF it has done nothing else, the campaign for a national divorce law has opened the eyes of many to the prevalence of a very serious social evil. It is also encouraging to note that in several States the debate has shifted from the original question, "Shall the number of causes for which divorce is granted be lessened or increased?" to a question which is more fundamental, "What means can the State employ to prevent unwise and unlawful marriages?" For it has long been evident that a majority of the marriages dissolved by the courts would not have been solemnized had the matrimonial contract been given the consideration which it deserves, or had an impediment concealed by one, or both parties, been known.

Judge T. D. Hurley of Chicago has suggested a plan which will enable the State to put a stop to the "hasty marriage." Under an amendment introduced in the Illinois legislature, what is nearly equivalent to the old Catholic custom of "publishing the banns" will be required by law. Persons contemplating marriage will be obliged to file an affidavit with the county clerk ten days before a license can be issued. This document must show that each party is legally free to marry, and give the names and addresses of father and mother, or of the nearest relatives. Upon receipt of this affidavit, the clerk will publish the declaration in a local newspaper, which he will take care to bring to the notice of the parents of each party. If within ten days no impediment is shown, the clerk is authorized to issue the license. Evasion of the

law by marriage in another State, without publication of intention in that State, will render the marriage null and void in Illinois, and falsification of any entry in the affidavit is made a felony.

A further amendment, providing for the issuance of a license in emergency cases, would be advisable, but the many advantages of Judge Hurley's plan, even in its present form, are obvious. It will force the contracting parties to reflect upon the seriousness of the step contemplated, it will do away with the "hasty marriage," and in many instances will disclose some legal impediment which, discovered later, would certainly bring the parties into the divorce court. Judge Hurley's plan is an example of that sane and practicable social legislation, which involves no trespassing upon either local or individual rights. Were the many societies now insisting upon a Federal law to center their efforts in the respective States, instead of at Washington, the solution of a very serious social problem would be brought much nearer.

The Disadvantages of Hard Work

ALWAYS interesting in his comments, Mr. Edison is not always conclusive. What a great poet might say on the subject of alternating currents would probably be interesting, but without scientific value. In late years Mr. Edison has acquired the fatal habit of allowing himself to be interviewed on all manner of topics, very few of which have any connection with the special field in which he is an acknowledged master. Quite recently he has been quoted as remarking that "college is well enough for boys willing to work. Boys of this kind succeed in spite of college." No exception can be taken to this remark, except in its insinuation that a good college training has no positive value, for it is quite true that the young man who will not work will not succeed at college, and equally true that without work he will not succeed anywhere else.

Here in America we rather pride ourselves upon our devotion to the gospel of hard work, but we do not seem to learn how to apply its precepts sensibly. The American business man is proverbially "tired," the American laborer usually works eight hours a day, and the average lawyer, doctor, teacher or clergyman is not troubled with an abundance of leisure. Perhaps it is not an exaggeration to say that an American, once interested in his work, is apt to go to extremes. He forgets that there are social and moral duties as well as duties connected with his profession. "In France," as the graceless Laurence Sterne once said in another connection, "they order these things better," and France may stand for Europe generally. At first sight, the American tourist will probably conclude that the European is "lazy." Only after a closer acquaintance will he begin to understand that in Europe time taken from business for the little amenities, courtesies and comforts of life, is not

considered time lost. The etiquette which governs the occasion when two Italians meet or part, or when the traveler buys a ticket at the *Gare du Nord* usually seems simply absurd to the American. But must everything be sacrificed to speed and to efficiency? And why do so many Americans fume and growl as though time given to courtesy were time ill-spent? True, on his return to England, Chesterton wrote that Americans were the politest people in the world. This is indeed flattering unctious, but with no good grace can we lay it to our souls. Geniality here speaks; not sober judgment.

Time is money, no doubt, and there is good authority for the current belief that no man has ever scaled the peaks of the Delectable Mountains, except through toil and labor. The gospel of hard work is the basis of our American creed, but it is well to remember that this gospel has very distinct limitations. Man is more than the meat, and a plea for leisure is not the same thing as a plea for laziness.

Catholics and the Catholic School

THE Lenten Pastoral of Cardinal Bourne is almost wholly devoted to the subject of Catholic education. While the burdens which press upon Catholics in England and in the United States are, in general, very similar, our English brethren labor under special difficulties. In the United States, Catholics are poor but numerous; in England, Catholics are poor, and constitute but a small fraction of the population. By husbanding our resources in the various dioceses, we have been able to establish the elementary school in most of our parishes, and, in addition, to maintain numerous high schools, academies, and colleges. In England, an equal development has not been possible, and, as in some parts of the United States, Catholic parents are often forced to the choice of a non-Catholic school for the child, or no school at all.

Hence the Cardinal deems it his duty once more to impress upon parents the obligations which rest upon them, especially when, with ecclesiastical permission, they have confided their children to the non-Catholic school. As need hardly be said, the same obligations exist in the United States as well. Cardinal Bourne is only repeating the general law of the Church when he reminds parents that neither the confessor nor the parish priest, but the Bishop alone, may decide "in what circumstances and with what safeguards against perversion, the frequentation of such schools may be tolerated." It is the duty of parents, as the Cardinal insists, first to instruct the child by word and example in the truths of the Faith, and then to send him to the Catholic school for that fuller instruction which, either for want of leisure or want of knowledge, they are unable to give. But if, with proper authorization, the child is sent to a non-Catholic school, "the Catholic parent is bound to provide personally or by some suitable Catholic representative, for the adequate teaching and safeguarding of his child's faith and religion."

There is reason to believe that these strict but wholly necessary provisions of the law are sometimes forgotten or neglected. They are not arbitrary; they flow, as Cardinal Bourne observes, from the very notion of Christian parenthood. With us, as in England, there may be found Catholic parents who for reasons of social or financial advantage, entrust their children to non-Catholic schools. For this conduct, there is no excuse; such parents sin gravely against one of the most serious duties of their state. Never was the need of Catholic schools greater than in these days of growing irreligion and immorality. Without the religious training which they impart, it will be impossible, humanly speaking, to save the coming generation for God and the Church.

The Norm of Censorship

THE war made the reading public familiar with censorship. News in war days was not what happened but what governments said had happened. Hence the reading public abhors the very name of censorship. And yet censorship of plays, movies and books has come up for discussion by the same public that sighed in relief when war censorship was lifted. There are those of course who believe that anything and everything should be printed or acted. As anything and everything make up life and book and stage and screen mirror life let these show forth all literally without purpose or ideal. This theory is sometimes called realism. Its advocates talk very flatteringly of the power of the human mind with never a word of the weakness of human passion. They speak a great deal of the progress of the race and never allow that the forward march has been marked by many a failure.

Then too there are those who believe that representation of life should not be a bald crude recital by book or stage or screen of what is transpiring in actual life. They are the idealists and their claim is that if art does not idealize it is not real art. Why go to the theater to see and hear what can be seen and heard in the hard school of actual experience? Why look in the pages of a book for what is printed on the page of life? This is idealism's plea and it has been made since first man began to reflect his thoughts for the inspiration of his fellows. It has been challenged by the realist since first criticism of art and literature and life began. It is in fact the conflicting theories of realism and idealism that are back of the discussions on censorship now appearing in the papers and magazines.

It goes without saying that the discussion will not enter into the fineness of artistic distinctions, but it must inevitably find a norm or it will be a futile discussion. Before long the friends and enemies of censorship must agree on the norm of good and evil. Their next step must be an agreement on the presentation of these rudimentary things that make up the light and shadow of life. And their hardest task will be to have playwright,

scenario writer and novelist agree to any norm at all. Here is the crux of the problem. The modern writers have slogans but for the most part their norm is popular approval. If they strike a response from a cross section of the public they follow instead of leading. Books, plays, movies then are turned out according to formula. "The people like it" is the excuse. Until the writer's ambition is to refine and lead the popular likes the task of establishing a norm of censorship will be difficult and perhaps impossible.

The Government's Money

FROM time to time even our public servants ask where the money is to be found. Just as it is obvious, to quote Mrs. Micawber, that a young and interesting family cannot live on an income of nothing at all, so it is equally clear that this huge machine which we call the Federal Government cannot do its proper work unless the money is forthcoming. In his last message to Congress, the President suggested in vague and general terms that now was the time to begin the practice of economy. As Congress was then considering how the "pork barrels" might be filled most neatly and expeditiously, the President's advice, while especially apposite, was singularly unacceptable.

But the responsibility for the rising cost of government cannot be laid wholly upon Congress. Prodded and goaded by organized minorities, the Federal Government has been undertaking a variety of duties which, a few generations ago, were commonly considered to pertain to the States or the municipalities, or to the citizen himself. Old bureaus and departments have been expanded in a marvelous fashion, and to satisfy the demands of these minorities, new bureaus and committees have been created. Each new departure brought with it a new set of offices, a new set of employees, and a new set of bills, which the public has been obliged to pay. For while it may sometimes seem possible to get something from the Government for nothing, in the end the Government always presents a bill. As Bourke Cockran said in his last speech, "The Government has nothing of its own that it can give. Whatever it offers, it must take from us. There is no magic source from which these huge appropriations can flow." The only source from which appropriations can be taken is the pocket of the citizen.

Listening to the proponents of the Federal education bill, for instance, gentlemen who ask "only \$100,000,000 yearly" to begin with, one might think that the Federal Government has a number of private gold mines, or that it can raise money simply by printing it. The sooner we learn that the Government has no money, except what it takes from us, the sooner will the minorities continually attacking the Federal Treasury be smitten root and branch.

"Whatever Washington offers, it must take from us."

Literature

The Christ of Cynewulf

FADS have their rise and fall; and evolution, its revolutions. Even the fundamentals, the warp and woof themselves, especially of the fabric of Christianity have not escaped the hands of tinkers. Devolution, not in one day, nor in one year, but rather throughout centuries of slow degradation, has strangled the true concepts of Christ and left formless ones in their stead. Biography and history record the decline; but the most interesting realm of all for such a consideration is in the sunlit groves of literature. Cynewulf and his contemporaries of pre-Reformation England are *toto coelo* above Browning and his confreres in the conception and description of Christ. This retrogradation can best be observed through a comparison of the Christ of the two accord was drawn up. On May 31, Austria's first coal-

The early English poets were true to the true Christ, the Son of God, Christ in the unchanging dogma of the Church. Modern religious sects, on the other hand, present him as merely a wonderful man, indeed much of the present-day literature, Christian so called, portrays only a vague Christ; and vagueness results where doubt and error guide the artist. Definite and true are the ideas of Caedmon, Bede, and Cynewulf; their works throb with the declaration of Christ's Divinity. Living in an environment where Catholic thought prevailed, it is natural that they should have known the true Credo.

Of these patriarchs of English letters Cynewulf worshiped Christ with especial fervor and zeal, even making Him the theme and title of his greatest work, "The Christ." Today, interest in this document is relegated to the department of philology in colleges; yet it should also serve as witness to the true thought and description of Christ. Its structure, too, is an interesting trilogy. It is divided into three parts: "The Advent," "the Ascension," and "the Doomsday," comprising the whole extent, from alpha to omega, of the New Dispensation.

The first section of the trilogy is devoted to the praise of Mary, the Mother of God, and to the eulogy of the birth of her Son. In its mechanical organization and its lyrical value, it offers comparison with the choruses of old Greek drama. Four strophes and antistrophes give alternate praise of God and the Blessed Virgin Mary, and the advent of Christ into this world. The noteworthy excellence of the second strophe, which is in reality a dialogue between Mary and Joseph, will not escape the attention of even the most casual reader. Competent authorities in comparative literature consider it "the most ancient specimen of this kind of poetry [dramatic] in our native language." Jusserand believes that the tendency toward the dramatic in English letters came from the Gaels. The fact that Cynewulf was a

Gaelic scholar and the first English writer to use this species of poetry lends color to this judgment. A loose structure which characterizes "the Advent" may be observed, a defect explained on the grounds that the poem is a pure lyric, an exalted ode, pulsating with emotion, love and devotion. The handiwork of a consummate expositor and master of compact narrative is manifest in the other two divisions of "The Christ," while the beauty of all three lies not only in the vistas that are unveiled to the imagination, but also in the personal utterances, the element which gives them their lyrical value.

In the second section of this great poem Cynewulf carries on the outstanding circumstances that centered about Our Lord's Ascension. Christ, as in all early English poetry, is here represented as a general victorious over His foes, the fiends of hell. Triumph rings in the word of the poet, "There shall be fellowship between God and man." In vain do we search the archives of modern literature for such concepts as these, the true and only concepts of Christ; for writers outside the Church today do not realize, or will not admit, that to restore the old order and render condign satisfaction, a sacrifice of Divine worth was necessary. That this was Christ's role, Cynewulf and his contemporaries believed. Their poetry furnishes the proof. How formless and insignificant, indeed, is the Christ of modern literature with its negation of His Divinity!

Finally, like Job, Cynewulf portrays God as a winged being; his words in this regard have apologetic value. Modern half-Christian poets should consider this sentence: "They who made denial of the Ascension could not perceive the flight of the Bird, and believed not that the Author of life, the Holy One, in the likeness of man, was lifted up from earth above the heavenly host."

Inspiring as the "Advent" and "Ascension" are, the "Doomsday" surpasses them in graphic, thrilling, and remarkable concepts. Its magnetism is doubtlessly due to the element of expectation within us. Horizons of the future called Plato, Pythagoras, and the other *sunetoi*, as they do ourselves, to contemplation. They had no revelation; and life hereafter was to them a dread unknown, "the undiscovered country from whose bourne no traveler returns." We, however, have knowledge of life beyond the grave. Cynewulf's majestic language is an affirming echo of the Church's teaching. What poets of the post-Reformation measure with Cynewulf in this description, thrilling and inspiring, of the Holy Cross:

Not for their behoof shall the Cross of Our Lord, brightest of beacons, stand before all nations, wet with the pure Blood of heaven's King, stained with His gore, shining brightly over the vast creation. Shadows shall be put to flight when the resplendent cross shall blaze upon all peoples.

For all this [malefaction] will He rigorously exact recom-

pense when the red Rood shall shine brightly in the sun's stead. Upon Constantine's labarum the legend read, *In hoc signo vinces*; here shall be emblazoned in the heavens its fulfilment, *In hoc signo vicisti*.

Stressing the rewards that shall accrue to the charitable at the Last Judgment, Cynewulf also portrays the terrible devastation which on that day shall "fiercely delve within and without until the gloomy flame hath wholly purged away by its billowing the stain of earthly sin."

"The Christ," the *chef d'œuvre* of Cynewulf, furnishes therefore documentary evidence that English poetry once professed the true Christ, Son of God, Son of Man. Pre-Reformation poets sang in terms of the Apostles Creed, and of the Nicene and the Athanasian; after the Reformation, due to private interpretation, error in judgment set in, and deformity of profession. Christ is stripped of His Divinity and garbed in the robes of sentiment, a mere mortal man.

In decided contrast then, to the fickle, inconstant, ever changing modern religious sects one Church has towered high, indeed, immutable and imperishable, a beacon to true poetry, a light upon the mountain. With her there has been no revolution and no deterioration in the unerring idea of Christ. Her writers are His true soldiers, the steadfast champions of His Divinity. The Star of Bethlehem guides them on, while non-Catholic poets sailing by another luminary and towards some deceptive mirage, have lost their way and described a parabola divergent from the true, straight-line course of Catholic literateurs.

JOHN F. SHEEHAN.

QUO VADIS?

Fare not abroad, O Soul, to win
Man's friendly smile or favoring nod;
Be still, be strong, and seek within
The comradeship of God.

Beyond is not the journey's end,
The fool goes wayfaring apart,
And even as he goes His Friend
Is knocking at His Heart.

MYLES E. CONNOLLY.

REVIEWS

The Anchorhold. By ENID DINNIS. St. Louis: B. Herder Book Co. \$2.00.

A sheaf of centuries falls away from us as we turn page after page of this quaint, mediævally spiritual story. We go to the tournament with Lady Editha and with Sir Aleric who would win favor in her eyes and love from her heart. Then comes the great banquet and then Fiddlemee, the jongleur's sermon preached by the domestic prelate of the King's court: "The Kingdom of Heaven is like unto a treasure hidden in a field." The voice of God calls loudly and Lady Editha answers swiftly and leaves the world and hides herself away, an "incline of Christ," within four narrowing walls that "enabled her to see all humanity in a point—in one figure—that hanging on the cross; and in that figure all humanity." Her world is now a cell but she teaches others from her outer window and from her the young priest Nicholas learns to become an anchorite, who did "dwell with

all the world for cell." Fiddlemee is quite delightful and his songs, played either on the red stocking or on the blue, are fine. There is in this story the rich aroma of days, unfortunately largely gone, when Christ's spirit was abroad in the land and men breathed it in as the air.

F. P. LeB.

Lumen Christi. Meditations for Easter-tide. By MOTHER ST. PAUL. New York: Longmans, Green & Co. \$1.75.

The first cry that crosses the lips of the jubilant Church on Holy Saturday morning is the thrice intoned *Lumen Christi—Deo Gratias*, as the deacon enters the church with the triple candle. The darkness of Calvary is gone and the stillness of the rock-hewn tomb is rent, for Christ the "Light of Light" has burst anew upon the world. It is in the brightness of that Light we are supposed to lead a joyful Easter-tide. Catching her theme from the Church's liturgy, Mother St. Paul has given us a new book of meditations, vibrant with joy, solidly based on the eternal truths of Faith.

But if my circumstances this Easter are such that joy is banished from my life and I seemed doomed to eat the bread of sorrow, what then? How can a broken heart sing? By faith . . . I am to be full of joy for my King's sake, because I am with Him and He is full of joy. It is a matter of will.

Pentecost will find our souls enriched with many virtues if, under Mother St. Paul's guidance, we have passed our days well within the light which streams from the abandoned sepulchre.

F. P. LeB.

The Balance Sheet of Sovietism. By Boris L. Brasol. New York: Duffield and Co. \$2.00.

"The triumph of Bolshevism would mean death to Christianity. The Cross shall conquer." With this conclusion and fearless prediction the reviewer is heartily in accord. For if the statements of Mr. Brasol are accurate, and they have every appearance of being so, for in their support he quotes numerous records and statistics, then indeed may it be said in truth, as he does say: "The great French Revolution seems like a mere rehearsal, a children's masquerade, in the face of the crushing catastrophe, under the debris of which the Northern Giant lies buried." The government of Lenin and Trotzky has made the literal doctrines of Karl Marx a living reality. Marriage and the family are abolished. Trade and finance are a mockery or non-existent. Farming and agriculture are ruined. Transportation is perishing. True religion has been effaced from the country. The educated classes have fled or been massacred. Corruption and destruction are universal. How in the face of all this and more, an army of over seven hundred thousand soldiers can be maintained, and the production of 1,700,000 rifles a year manufactured is a puzzle that staggers the mind! Add to this the fact that now for a period of more than five years these enemies of all civilization have remained in power, and the mind is stupefied with the picture. Truly nothing but the Cross can help Russia regain her old place among nations.

M. J. S.

Child Training. By Angelo Patri. New York: D. Appleton & Co. \$2.00.

Considering the numberless helps provided for the child's mind, one wonders why more books are not offered as practical guides for the parents. Mr. Patri's book is not a treatise, as its name might imply, but a collection of over two hundred little papers, delightfully readable. The large public that are familiar with his chatty little corner in the daily paper will appreciate the help which is offered to any and every busy parent by such a multitude of shrewd and kindly hints in what the author himself terms the "difficult, nerve-racking job" of training children.

The writer is a wise observer of childhood in the home and in

the school. No phase of the child's life escapes his sympathetic eye: the baby perambulator, the child's first attempts at dressing himself, the imagination, dreams, ambitions, sports, fears, misunderstandings and dangers of childhood of all ages are familiar to him. His point is usually illustrated by an apt little story. In view of such genuine love of children and their highest welfare, one regrets that the writer has somehow missed the master key which unlocks the greatest forces for good in the child's character. Nothing can take the place of those simple Divine truths which become the very life of the child when presented with the sure touch of a Shields or a Mother Loyola. The substitutes offered in their place are hesitating and uncertain.

J. LaF.

The Disruption of Virginia. By JAMES C. MCGREGOR, Ph.D. New York: The Macmillan Co. \$2.00.

Dr. McGregor, of Washington and Jefferson College, narrates in this scholarly volume the history of Virginia's secession and the resultant disruption of the Old Dominion through the admission of West Virginia into the Union. The work, based on a careful study of original sources, contains some material never before presented to the general reader. The first six chapters deal with sectional struggles in Virginia from the adoption of the Constitution until 1861, and comprise a synopsis of the previous political history of the State, as well as an account of the economic and social divergences which distinguished the people west of the mountains from the inhabitants of the Tidewater and Valley sections. The author shows from a mass of contemporary evidence how unwilling most Virginians were to secede, the ordinance being finally adopted only after the attack on Sumter, and Lincoln's call for troops, had rendered it impossible for Virginia to remain neutral in the impending struggle. He also seeks to prove that outside of the Panhandle, most West Virginians did not desire a permanent severance from the mother State, though a majority of the forty counties west of the Allegheny Mountains refused to recognize the validity of secession or to aid the Confederacy in its struggle for independence. The final disruption is mainly attributed to the activity of an organized Unionist minority aided at Washington by powerful friends. Dr. McGregor also believes that the admission of West Virginia was unconstitutional, being justifiable only as a war measure, or on the theory that Virginia by her secession had committed suicide as a State. Thaddeus Stephens defended the recognition of West Virginia on these grounds alone.

L. K. P.

Politics. By FRANK EXLINE. New York: E. P. Dutton & Co. \$2.00.

The contents of this book are described in the sub-title, "an original investigation into the essential elements and inherent defects common to all present forms of government, together with a proposal for a political system which will automatically produce the best possible government in any given community," and the book itself is one of the most stimulating, and, at the same time, most unsatisfactory, criticisms of human government that has appeared for many a year. To a fair understanding of what government can do and should do for the common weal, Mr. Exline adds an extraordinarily keen eye for the defects of every form of government which has cursed or blessed society. Now that the cessation of the war has suspended the terrors of the espionage act, it is lawful to point out that our own is not absolutely perfect, and Mr. Exline hastens to draw up an indictment. The strongest chapter of the book is that on the force of public opinion, with its strikingly accurate description of the weaknesses of the American press; and the most unsatisfactory, that in which Mr.

Exline outlines his plan to "produce the best government possible." Briefly, this plan proposes a government by an aristocracy, the members of which are to be selected on the basis of intellectual ability. A preliminary survey of human resources would be made by "eminent sociologists, jurists, statesmen, educators," and experts in "existing educational, industrial, military, and civil systems of examination and upon them would devolve the power of initiating legislation." How this extraordinary body would be chosen is not stated; presumably, the choice would be left to the people. In view of Mr. Exline's analytic powers, it is curious that he fails to list religion as a factor affecting human conduct. Was Washington dreaming when he warned "even the politician" to remember that religion and morality must be considered firm pillars of the State?

P. L. B.

The Kingdom of Evils. By E. E. SOUTHARD, M. D., Bullard Professor of Neuropathology, Harvard Medical School, and MARY JARRETT, Smith College Training School for Social Work, New York: The Macmillan Co. \$5.00.

To those whose experience in social works is meager this book will probably be a revelation in regard to the tragedies and insuperable difficulties which make up the earthly existence of a very large number of the ordinary people of the world. The author displays a notable degree of erudition, not only in the use of scientific nomenclature, but also in his scriptural references. The book would be improved much by being compressed, though in its very copiousness and reiteration, there is conveyed a faithfulness and accuracy to real life which would have been lost had the book been pruned and the "bludgeonings of chance" removed.

The field of psychiatric social work is a new one, and is here presented by means of a hundred case histories, and a classification of social divisions of evils. These cases, which were investigated and studied by the author, serve as bases for an interesting discussion of the sphere of modern psychiatric research. Dr. Southard was the Director of the Boston Psychopathic Hospital, President of the American Medico-Psychological Association, and a Member of the Massachusetts Commission on Mental Diseases, so that he has had a very wide experience in treating mental afflictions. Roscoe Pound, the Dean of Harvard Law School, contributes a note upon "Legal Entanglements as a Division of Evil"; and Dr. Richard C. Cabot, Professor of Social Ethics at Harvard University, furnishes the Introduction, which is not the least valuable part of the book. Among other good things, Dr. Cabot says:

I think myself, that if the psychiatrist were yet a little more broadminded he would call the clergyman as well as the social worker to his aid, and would find his patients thanking him for a new sort of help now given by neither doctor or social worker. But that is for the Utopian future, when the clergy get their rights and come to earn almost the wages of hodcarriers.

It is a fact, which all social workers realize for themselves, that the influence of religion is one of the most potent which can be brought to bear on the readjustment of twisted and broken lives.

F. J. D.

BOOKS AND AUTHORS

Liturgy.—The Rogers Church Goods Co. (Louisville, Ky.), has published "The Litany of the Saints for the Forty Hours Adoration with Parts Harmonized for 2, 3, 4 Voices or All in Unison," by Rev. Patrick Walsh. Choirs that are looking for such an arrangement may find the publication handy, though the settings, especially those for four parts, are rather awkward and dilettantish.—"Officium Hebdomadae Sanctae cum Cantu" (Pustet), is an excellent liturgical manual, arranged according to the breviary, missal and Roman Pontifical.

Ancient Healing.—"Greek Biology and Medicine" (Marshall, Jones) by Henry Osborn Taylor is one of the contributions to the series which is endeavoring to express "our debt to Greece and Rome." The author is evidently biased in favor of the unproved and unprovable theory of man's evolution from some lower form of life, but despite this blemish, the book is very interesting. There are those who regard this age of the world as being as far in advance of the past in science as it is in years, and who have been accustomed to think of magic and superstitious charms as abounding in the medical practise of the ancients. Dr. Taylor shows that the medical profession of the olden world inculcated principles and practises almost in the very terms of the modern medical schools, but he is quite astray from facts when he asserts there is evidence that no religious worship existed in the pagan darkness of ignorance.

With the Poets.—That all is not gloom in this valley of tears is evidenced by three recent books of verse: "Krindleskye" (Macmillan), by Wilfrid Wilson Gibson, "Granite and Alabaster" (Macmillan), by Raymond Holden, and "Down-Adown-Derry" (Holt), by Walter de la Mare. Mr. Gibson's drama is interesting in its own right, in its vivid characterizations truly powerful at times, while the light of turbulent lives flames amid somber environment. The death scene of Bell Haggard is intense emotion. But the work, because it seems to be a transcript of Northumbrian life, now grown full of gloom and cross purposes, will recall to the literary student that other Northumbria, peaceful and alluring, which was known in the poetry of the old Gaelic schools and was continued in that twelfth century lyric, "Sumer is i-cumen in," and perpetuated in the poetry of Wordsworth and the Lake School. In the second volume, Mr. Holden does not reach high for answers to his question, which after all, is a question that has had many high answers in poetry: "What news of God this side of the grave?" Coleridge in the "Valley of the Chamouni," Bryant sighting the "Waterfowl," Francis Thompson with the "Hound of Heaven"—the list is a bookful—all answer candidly to the question. Yet where he is content with the expression of a simple scene, seen objectively, Mr. Holden is satisfying; thus his "Battery Park," is a better lyrical message than his "Calypso."—To Mr. de la Mare's book belongs the praise which surrounds his established place in American poetry. Deft is he with the eerie sounds and the sense of a whimsical world in dreams and moonlight. He is not as near to children's borderlands of reality as was Robert Louis Stevenson or Josephine Preston Peabody; but clever elders will read his artful rhythms and whimsical conceits with ease and telling effect to the children. "The Isle of Lone," for instance, one of the longer ballads in the book, has a beautiful opening, and all will want to follow it to the end.

Fiction.—"Trodden Gold" (Little, Brown, \$2.00), by Howard V. O'Brien, is a healthy novel of married life well lived and love well matched, though means are scant, and of another married life almost wrecked by the lure of gold. A deep, strong lesson to a needy world runs through its pages.

"The Hill of Dreams" (Knopf, \$2.50), by Arthur Machen, presents the melancholy life story of an eccentric young dreamer who, at odds with the rest of mankind, chases after unattainable ideals until he ends as a drug-addict. The lascivious character of some of his dreams is morally offensive.

"The Church on the Avenue" (Dodd, Mead, \$2.00), by Helen R. Martin, is pure propaganda and consequently as a novel it is far from being artistic either in plot or characterization. The characters not only talk flippantly, but at times they are vulgar and irreverent.

"The Sign of the Serpent" (Putnam), by John Goodman, has

rather a gruesome title which is apt to repel some readers, but the story is ethically so wholesome and has a live interest so far apart from snakes that this apparent defect is merged in the thrill which always comes when justice is vindicated, true love triumphs and the wicked meet the doom they deserve.

"North" (Putnam), by J. B. Hendryx, is an Alaskan tale with nothing exceptional in character treatment or plot development. Two dog races occupy a good many pages in the story. One would have sufficed for the interest of the reader.

"The Ground Swell" (Appleton, \$2.00), by A. B. Stanford, is a mediocre story of a sea voyage. Fighting and mutiny, storm and calm are mingled together in a few hundred pages.

"Picture Frames" (Knopf), by T. S. Winslow, is an entertaining assortment of short stories, scaling the social gamut from the small-town romance of "Mamie Carpenter" to the cosmopolitan "Cycle of Manhattan."

"The Invisible Gods" (Harper, \$2.00), by E. F. Wyatt, tells of a pioneer Chicago family, the elders of which find present day morals somewhat disconcerting. The strange ideas of marriage that obtain are also notable.

"Up and Coming" (Putnam), by Nalbro Bartley, is a fresh addition to the psychological studies of gloomy family histories with which we are being surfeited. The book drags on interminably and its morals are anything but safe.

BOOKS RECEIVED

Alba Co., St. Louis: Shadows or Substance, Socialism or Individualism. By Dr. W. P. Hill. Bobbs-Merrill Co., Indianapolis: The Iron Puddler, My Life in the Rolling Mills and What Came of It. By James G. Davis. \$2.00; The Leadership of Congress. By G. R. Brown. \$2.50.

Catholic Truth Society of Ireland: Father Paul's Story Box (Relating to the Chinese Mission). By E. Seton; Light in Darkest Africa, Charles Cardinal Lavignerie, 1825-92. By E. Leahy; The House of God and the Reverence Due to It. By Rt. Rev. Monsignor Segrave, PP., V.G.; Simple Carpentry for the Man of the House. By W. Douglas May; St. Catherine of Genoa on Purgatory; The Seven Sacraments Briefly Explained. By Rev. Vincent Hornyold, S.J.; Can We Be Saints? By Frank Duff; A Shepherd and a Shepherdess. By Rev. M. Bodkin, S.J.; Saint and Soldier. By Rev. M. Bodkin, S.J.; By Shannon's Banks. By Annie M. P. Smithson; Catholics and Citizenship and the Influence of Women in Catholic Ireland. By Rev. J. S. Sheehy, C.M.; Garcia Moreno, President of Ecuador. By John J. Horgan; Andreas Hofer, the Man of Tyrol. By John J. Horgan; The Old Religion. By Rev. Vincent Hornyold, S.J.; Catholic Orders and Anglican Orders. By Rev. Vincent Hornyold, S.J.; Catholic Doctrines. By Rev. Vincent Hornyold, S.J.; Hills O'Home. By Annie M. P. Smithson; The Beefy Saint. By Rev. Fergal McGrath, S.J.; A Good Soldier of Christ. By Count Albert de Mun; Sister Alice O'Sullivan and Companions. Pere Lacordaire. By Rev. Stanislaus M. Hogan, O.P.

The Century Co., New York: Non-Violent Coercion. By Clarence Marsh Case. \$3.00.

Clark Boardman Co.: On the Witness Stand: Essays on Psychology and Crime. By Hugo Munsterberg.

Desclée, De Brouwer & Co., Paris: Sainte Térèse Ecrivain. Par Abbé Rodolphe Hoornaert; Histoire du Peuple Hébreu. Tome I, la Période des Juges. Par L. Desnoyera.

E. P. Dutton & Co., New York: An Unknown Quantity. By Gerard Hopkins. \$2.00; Studies in North Africa. By Cyril Fletcher Grant. \$3.00; A Hind in Richmond Park. W. H. Hudson. \$5.00.

J. Gabalda, Paris: Le Role Economique de L'Etat. Semaines Sociales de France. XIV Session. Strasbourg, 1922.

Henry Holt & Co., New York: Problems of Modern Science: A Series of Lectures Delivered at Kings College, University of London. Edited by Arthur Dendy, F.R.S. \$3.50.

Alfred A. Knopf, New York: Consumers' Co-operative Societies. By Charles Gide. Edited by Cedric Long. \$3.00; Four-Dimensional Vistas. By Claude Bragdon, \$2.00; Tertium Organum: A Key to the Enigmas of the World. By P. D. Ouspensky. Translated from the Russian by Nicholas Bessaraboff and Claude Bragdon. \$4.00.

Longmans, Green & Co., New York: Studies in Empire and Trade. By J. W. Jevons. \$7.50.

The Macmillan Co., New York: Anger: Its Religious and Moral Significance. By George Malcolm Stratton; From the Deep of the Sea. The Diary of C. E. Smith. \$2.50; The Discovery of Australia. By G. A. Wood; A History of Magic and Experimental Science. By I. Thorndike. 2 Vols. \$10.00.

Frederick Moore, New York: Is Coué a Foe to Christianity. By Another Gentleman with a Duster. C. V. Mosby Co., St. Louis: The Elements of Scientific Psychology. By Knight Dunlap. \$3.50.

G. P. Putnam Co., New York: Georgian Stories of 1922: The Morality of Nature; A Discussion of Conduct in Evolution. By Robert Williams Gibson.

Education

The Teacher-Mother

A LEARNED doctor of philosophy has recently observed that we have been somewhat retarded in our appreciation of the social importance of the pre-school child. The pre-school child, it may be at once confessed, is a peculiar product, one might almost say a by-product, of an age that is too busy to care for the things that really count. More definitely, he is the child too young to be sent outside the home to school, but not too young to learn. The social status of this child, continues Dr. Gesell, who tells us that he is quoting from his forthcoming volume, "The Pre-School Child from the Standpoint of Public Hygiene and Education," is both undefined and unprotected. He is a gap, an unconsidered entity, a Melchisedech-like personage, apparently without father or mother, and he moves in "a no man's land of social endeavor." As long as he is young enough to prefer large quantities of milk every day, some infant welfare circle will be found, if the worst comes to the worst, to enroll him on the list of its lacteal beneficiaries; and in any case, the pure milk law was designed for his especial comfort and protection. A few years later, his pre-school years behind him, some liberal community or social center will provide him with a bat, a ball, a playing field. By this time, the law has forced him into school, where he is imbibing, or permitting his elders to believe that he is imbibing, information upon an assorted array of topics. But in the pre-school age alone, complains Dr. Gesell, he is neglected. And the remedy? Alas, as far as I can see, the only remedy suggested is that which we use in Utah and elsewhere against cigarettes and pool rooms: "Pass a law." For, in Dr. Gesell's phrase, "Social control over the pre-school period must be increased."

Dr. Gesell is not referring to orphans or foundlings when he writes of neglected children. He is referring to children who have two perfectly good parents. These parents do not beat their child; they give him plenty of food and a place in which to live and sleep; they are quick to call in the physician, too quick perhaps, when he exhibits the first faint flush of croup or mumps, or whatever symptoms may be appropriate to these juvenile disorders; and beyond all this, they probably lavish upon him great wealth of affection. But parental love is often an unintelligent love. Here are the fleeting years of plasticity that, lost, can never be regained, years in which habits that will make or mar the man, can be and are formed, years, unfortunately, that are often wasted by the mother who should be the child's first and best teacher.

Dr. Gesell writes of social control for these precious years; I am sure he will agree that maternal control, if it be intelligent, is infinitely better. There has been little discussion of this period, or of the manner in which the mother can use it for educational purposes, that is of great value. The first treatise in this highly important

field, as far as I know, is "Bookless Lessons for the Teacher-Mother (Macmillan, \$1.75) by Miss Ella Frances Lynch. Miss Lynch is not only the founder of the National League of Teacher-Mothers," but is herself a teacher who has had remarkable success, not only in instructing small children, but also in instructing their mothers. Her theory is two-fold. First, every mother can be a teacher in the home, and, second, every mother should fulfil this function. Above all else, Miss Lynch is practical. She is well acquainted with the psychology of her subject, but she is never content to remain in the field of abstractions. To the usual objection made by mothers, that they are incompetent, Miss Lynch shows that what is needed is not a great amount of "book-learning," but intelligent, loving observation of the child.

The teacher-mother's opportunities for self-cultivation need not have been abundant; indeed her book-instruction need not have taken her beyond the primary grades. A little learning judiciously used, drives home more surely than does great learning which is unsupported by sympathetic understanding of the child's needs. The mother need not be familiar with the customs and conventionalities of the fashionable world, in order to make her children well-mannered and thoughtful of others. She need be neither artist nor scientist to awaken in her children a love of art and science. She need be neither grammarian nor logician in order to lay the foundations for her children's mastery of English and logic. . . . The mother's chief strength lies in her moral nature. Her very presence and example must exercise a constantly stimulating and elevating influence.

Rightly does Miss Lynch assert that the training given by the mother determines very largely the child's future life in school and in the world. Hence this training, while not severe in the ordinary sense, should be definite and constant. Whether she wishes it or not, the bearing of the mother toward the child helps to habit-formation in the child, and it is the duty of the mother to see that these habits are good. In particular, the mother can and should lead the child to form "the habit of ready and prompt obedience," "the work habit," "the habit of observation" and "habitual reverence towards Almighty God." These are some of the topics which in simple and intelligible phrase Miss Lynch discusses in her book, and the mother who is really interested will here find a practicable method of home-training for the child.

Today the school is regarded as a social instrument of incalculable value. I am inclined to believe, whatever may be said of this enthusiastic estimate, that the school presided over by the mother in the home, is of a value that is higher. After all, education is not a matter of books, of information, of learned teachers, and vast buildings. Perhaps the old definition of a college as a student at one end of a log and Mark Hopkins at the other, is no longer tenable, but the nearer we can get to "the personal touch" in education, the more precious the result both for the individual and for the community. Does not Miss Lynch name a remedy for a whole host of private and social evils when she writes:

The eternal fight between the powers of darkness and of light,

between despotic anarchy and well-ordered government, between hell and Heaven, which we witness in our time, can be successfully met and counter-acted by the mothers of our country, through the unfailing means of a good home education. Every orderly, well-disciplined home is a bulwark against civic disorder.

If you train your children carefully until they are seven years old, so that they will quickly carry out your behests, instantly refrain from doing the forbidden thing, make no attempt to rebel, to question your authority, to demand your reasons for a command; so that they are helpful, respectful, loving and thoughtful, you will not need to worry about the future. Your children are already three-quarters educated, and you need only continue as you have begun. If, in addition, you teach them to use their five senses, and help them to acquire a vocabulary and general information in such simple ways as I shall point out, without a book in their hands your children will be educated, even though they should never enter a schoolroom. For they will be able and eager to continue their education without a teacher.

Here is a work, of vital importance, within the power of every mother. We are daily told by those whose word is entitled to respect, that nothing is so lacking in this generation as respect for law and reverence for authority. Nowhere can these qualities, absolutely necessary in a democratic society, be so readily acquired as in the home under the mother's guidance.

Miss Lynch writes to stimulate interest in a neglected, yet highly important field of educational effort. Her first appeal is to mothers, but the book will be found both interesting and valuable by every teacher.

PAUL L. BLAKELY, S. J.

Sociology

Public Welfare and Democracy

IN the Annals of the American Academy of Political and Social Science for January, 1923, Mr. Joseph K. Hart discusses the relation to "our democratic institutions," of the many "public welfare" schemes which now engage the attention of Congress and our legislatures. On the whole, Mr. Hart sympathizes with the new movement, but while he believes that these programs may go far without coming into conflict with democratic ideals, he admits frankly that they involve two very real dangers.

In the first place, the "humanitarian" program may be the outgrowth either of sentiment or of an unrealized prejudice, rather than of an understanding of a real social need. When sentiment replaces intelligence, the application of rational methods, is impossible. In the next place, each additional program helps "the drift toward centralization in government, and that consequent bureaucracy which promises to be neither scientific nor democratic" but simply irritating and inefficient. Hence, concludes Mr. Hart, every movement in the direction of centralization of power, authority and prestige, must be offset by quite as complete a movement "in the direction of decentralizing intelligence, opportunity, and individual responsibility." Here, precisely, we are brought face to

face with not one, but with a series of difficulties. How is it possible at once to centralize and decentralize? How can we shift responsibilities and avoid weakness? How can we train a generation to initiative, self-reliance, and courage, by plans which promise to smooth all paths, lighten all burdens, and destroy all yokes? If "any program is consistent with democracy," why fear, as Mr. Hart evidently fears, the growth of "bureaucracy"?

Obviously, to Mr. Hart democracy has no restricted meaning. For most of us, if democracy means the rule or power of the people, it also means responsibility, individual as well as collective. After all, what makes a State is not armies or great possessions, but, as the poet tells us, men; and we do not train a generation to the maturity of this manhood, by feeding them on State pap, or making them mere parts of a State machine. The civil power has its rights and its duties, but neither rights nor duties are legitimately exercised when a program of social welfare which leads to the weakening of individual responsibility is set up. Hence, the conclusion that any program of social welfare is consistent with the ideals of the American democracy, cannot be granted.

As a matter of fact, our Federal programs of social welfare seem to lead, almost inevitably, to the excess of bureaucracy. The speech of Congressman Layton, published in the *Congressional Record* for February 23, is a valuable study of the growth of this bureaucracy in the United States. As outstanding examples of costly and unscientific legislation, Mr. Layton selects the Sheppard-Towner maternity act, and the Towner-Sterling Federal education bill. The maternity act may be traced to the work of the Children's Bureau, created in 1913, "chiefly through the propaganda of Madame Kollontai," remarks Mr. Layton, "a Bolshevik, now enjoying the connubial bliss of an eighth husband." The propagandists began with the usual protestations. As is shown by the printed hearings of the Congressional committee, the Bureau was to be established merely for the sake of gathering statistics, and its functions were to be so limited that an annual appropriation of about \$25,000 would never be exceeded. At the outset the Bureau had a staff of twelve; at the present time, the staff numbers about 150, and the original appropriation of \$25,000 in 1913 had grown to \$311,000 by 1922.

In other respects also, the Bureau has proved itself true to type. Within a few years, the same group which had secured its establishment began the plans which culminated in the Sheppard-Towner maternity act. In its original form, this bill provided for the expansion of a small Bureau with a trifling appropriation, into a powerful machine requiring an annual appropriation in excess of \$100,000,000. It was argued by the proponents that nothing but Federal action could check the tremendous growth of the mortality rate among mothers and young children, and these proponents, according to Mr. Layton, "did not hesitate to falsify the statistics and in some cases

to conceal them." However this may be, the significant fact is that within a few years of the creation of the Childrens' Bureau a powerful lobby was at work to secure new powers, which, had they been granted, would have violated not only the reserved rights of the States, but the common rights of humanity, and to demand an annual appropriation of more than \$100,000,000, for the enforcement of their plans for the "public welfare." "Congress, playing its usual game of politics, granted \$1,500,000, as a complacent compromise between conscience and the fear of club-women voters," although, as pointed out by Senators Moses and King, not one penny of this money could be used to provide medical attention for an expectant mother, or found a single bed in a hospital. What was left, after the usual Washington overhead expense, would be employed in giving advice, and, as far as the terms of the grant were concerned, the adviser might be Margaret Sanger.

In view of the social schemes already authorized by the Federal Government and of the plans which have been proposed in Congress since the passage of the Smith-Hughes act, it is in order to ask in what essential respect the policies of the great political parties differ from the visions of Karl Marx. As I pointed out at the time, the platforms of the Democratic and Republican parties in 1920 contained almost all that was objectionable in the program of the Socialists. The principle, so unthinkingly urged by social reformers, that the Federal Government may do whatever seems for the general welfare, whether or not the special program is in keeping with the restrictions laid down by the Constitution, is necessarily destructive not only of the democracy which was established by the founders of this Republic, but of constitutional government itself. As Chief Justice Taft said in the child labor case, May 15, 1922, the Supreme Court cannot approve of legislation even "when designed to promote the highest good," if such legislation is not authorized by the Constitution. And he added, very significantly, "The good sought by unconstitutional legislation is an insidious feature, because it leads citizens and legislators of good purpose to promote it, without thought of the serious breach it will make in the ark of our covenant." No one wishes to increase illiteracy, child labor, or infant mortality; all are agreed that these are evils which should be brought to the irreducible minimum. The sole question touches the power of the Federal Government, under the Constitution, to devise legislation for their reduction.

The preservation of a vigorous and beneficent democracy is at best a task of great difficulty. The founders of the Republic could find no better political means for its preservation than a government of limited and enumerated powers, with all powers not granted to the Federal Government forever reserved to the States or to the people. It is in the exercise, not in the relinquishment, of these powers in all their integrity, that our American democracy must find its salvation.

P. L. B.

Note and Comment

Works of the Late
Dr. Adrian Fortescue

IN the death of Father Adrian Fortescue, which occurred last month, the Church lost one of her most noted scholars in the field of Eastern Church history and of Catholic liturgy and ritual. He was a descendant of Blessed Adrian Fortescue, the martyr, and had been educated at the Scots College in Rome and at Innsbruck University. Of the productions of his pen the *London Tablet* has the following record to give:

Dr. Fortescue produced a number of works of which one at least, "The Orthodox Eastern Church," has become a classic on the subjects; a supplementary volume treated of "The Lesser Eastern Churches;" a third volume, dealing with the Uniats, was projected to complete the survey, and we believe had been for some time in preparation. "The Greek Fathers" and a translation of "The Liturgy of St. John Chrysostom" are among his other works concerned with the East.

Interest in the Roman Liturgy produced a study of "The Mass," "Ceremonies of the Roman Rite Described," "The Vestments of the Roman Rite," and other books and pamphlets.

In "The Early Papacy to the Synod of Chalcedon," he brought together a veritable treasury of witnesses to the Papal Primacy, whilst "Pange Lingua," in which he had a co-worker in Mr. Alan McDougall, gave us ancient Latin hymns with translations. He brought out also a collection of Latin hymns which he translated, and used at St. Hugh's, Letchworth. Dr. Fortescue's translations were marked by a dignity and simplicity which rank them as among his finest literary work.

Dr. Fortescue had many interests at heart and devoted himself to them with great zeal, wherever he might serve the cause of truth. He was but forty-nine years of age when death called him from his manifold labors.

Question of Beatification
of Frederick Ozanam

A LETTER, dated at Parish December 24, has been addressed to all the Vincentian Conferences by the President General of their Society, submitting the following question:

Is it your opinion that the Council-General should introduce at Rome the cause of the Beatification of Frederick Ozanam, chief founder of the Society of St. Vincent de Paul?

The letter, printed in the *Catholic Charities Review* for February, states that this idea first took definite form in 1910, when it was publicly expressed by the late M. Guibert, S.S., Superior of the Seminary of the Catholic Institute. The attitude of Cardinal Vanutelli at Rome was clearly indicated by him in answer to a letter from the President General requesting him to give his opinion regarding the introduction of this cause. He wrote:

I do not hesitate to reply that this project has always pleased and will always please me. . . . If it pleases God to favor this cause, much good will doubtless result, not only from the Society of which Ozanam was the founder, but in general for charitable works and Christian life.

The Cardinal Archbishop of Paris had already declared himself favorable towards the introduction of this cause at Rome. In the mean time the various Conferences

throughout the world are asked to close their meetings with the following petition composed by Cardinal Amette:

Oh God, who didst fill the hearts of Frederick Ozanam and his companions with the love of the poor, and didst inspire them to found a Society for the relief of the spiritual and corporal necessities of the destitute, deign to bless this work of Apostolic charity, and if it be pleasing to Thee that Thy holy servant, Frederick Ozanam, should be raised by the Church to the honors of the altar, vouchsafe, we beseech Thee, to manifest by heavenly favors how pleasing he was in Thy sight, through Jesus Christ, Our Lord. Amen.

The Conferences are invited to distribute pictures of Ozanam with the above prayer. If God so desires the needed miracles will not be wanting.

Hysterical Preparedness

TO understand better the attitude of the Social Department of the N. C. W. C. in its plain-spoken and vigorous opposition to the present propaganda for militarizing our schools, to which some of our readers have alluded, it is well to quote here in full the following intensely militaristic statements contained in the report of the Committee on Reserve Officers' Training Corps, referred to in the issue of AMERICA for February 24:

Every effort should be made through the active cooperation of all available agencies concerned to convince students that the duties of good citizenship include some degree of service in the citizen forces, and that they should be encouraged by every means to discharge their obligation by acceptance of commissions or by enlistment in the National Guard or Organized Reserves. Educational authorities should be urged to cooperate in bringing about the affiliation of the maximum number of their students and graduates with the citizen forces. Every means should be employed to give greater and continuing publicity to our present military policy. Instruction in junior units should be carried on along such lines as will stimulate interest in military work, and cause students to desire further training and seek affiliation with the citizen forces.

However motived this propaganda may be, it does not represent the sane American concept of rational preparedness, to which no one objects, but a first stage of military hysteria that cannot be frowned upon too severely. Opposition to it does not imply opposition to the American army. Red-blooded Americans, in brief, do not want a school system Federalized, Oregonized and militarized.

In Defense of Minimum Wage Laws

TWO arguments commonly urged against the minimum wage law are that a minimum wage will become a maximum wage in fact, and that its ultimate effect must be the displacement of women by men. Reviewing her four years' experience as Secretary of the District of Columbia Minimum Wage Board, Miss Elizabeth Brandeis thus replies to these objections:

The figures of the District, taking the various industrial groups together, show that in 1922 over 50 per cent of the women and minor workers subject to minimum wage rates were actually receiving wages above those fixed by law. It is clear that the minimum far from becoming the maximum is scarcely even the standard wage.

As to displacement of women by men, a comparison of a large number of identical establishments in each industrial group shows that between 1919, the high water mark of business prosperity, and 1922, there has been absolutely no decrease in the number of women employed; the figures show an increase of 0.2 per cent. Apparently despite the introduction of minimum wage rates, which substantially raised wages, the positions in which women used to be employed are still filled by women.

The contention that the apparent gains to the worker through the minimum wage are offset by a rise in the prices she further holds has not been sustained, although conclusive evidence does not exist on this point. Twelve States, besides the District of Columbia, have already enacted minimum wage laws. They are Arizona, Arkansas, California, Colorado, Kansas, Massachusetts, Minnesota, North Dakota, Oregon, Utah, Washington, and Wisconsin. The constitutionality of the minimum wage law, which has been upheld in various State courts, was adversely decided upon by the Court of Appeals of the District of Columbia and the case was carried to the Supreme Court of the United States, whose decision is awaited.

Sisters and Children Sufferers in Germany

IN a recent article in the German Jesuit monthly, *Stimmen der Zeit*, the famous historian, Bernard Duhr, S. J., writes of the terrible mortality among the children "Hundreds of thousands of children," he says, "are languishing away, and hundreds of thousands, in fact more than half of all German children, are constantly undernourished." German and foreign physicians who have made investigations into these conditions all agree in their confirmation of Father Duhr's statement. He adds:

Investigations made by the Ministry of Labor resulted in laying bare a terrifying condition of general deterioration. In various home-work districts the majority of the children, seventy per cent, were under-nourished. Another investigation showed that twenty per cent of the city children, in their third, fourth and fifth year of life, were not as yet able to walk without support.

While there is great lack of proper housing, food, linen and fuel, the most dreadful factor in the destruction of nurslings and little children is the milk famine. The last of many chivalrous acts on the part of the American troops was the donation of a sum of 10,000,000 marks to the milk fund for German children. It should be noted here, too, that an enormous mortality from tuberculosis is taking place in the Catholic Sisterhoods, owing to the want of food or to actual starvation in the convents. Out of the 10,000 Sisters in the Cologne archdiocese 338 died of this disease between January 1, 1919, and August 1, 1922. The average of the death rate from tuberculosis among the Sisters is many times as large as among the rest of the population. This becomes the more notable when we are informed that applicants to Sisterhoods are not admitted into convents without a medical certificate showing them to be free from tubercular diseases. To stay these ravages among the Sisters a new organization known as the St. Elizabeth's Aid has been founded at Cologne. Help for German sufferers will be forwarded by us.